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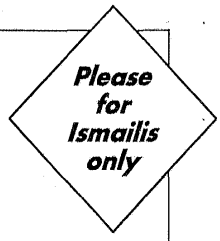

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THE GENEALOGY OF THE IMAMS SINCE CREATION based on the *Ghat Pât-ni Dû'â* written by Pir Sadardin (1300 - 1416 AD)

Volume 1 : Basis of the Ismaili Doctrine

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Volume 1: Basis of the Ismaili Doctrine"

Nargis Mawjee

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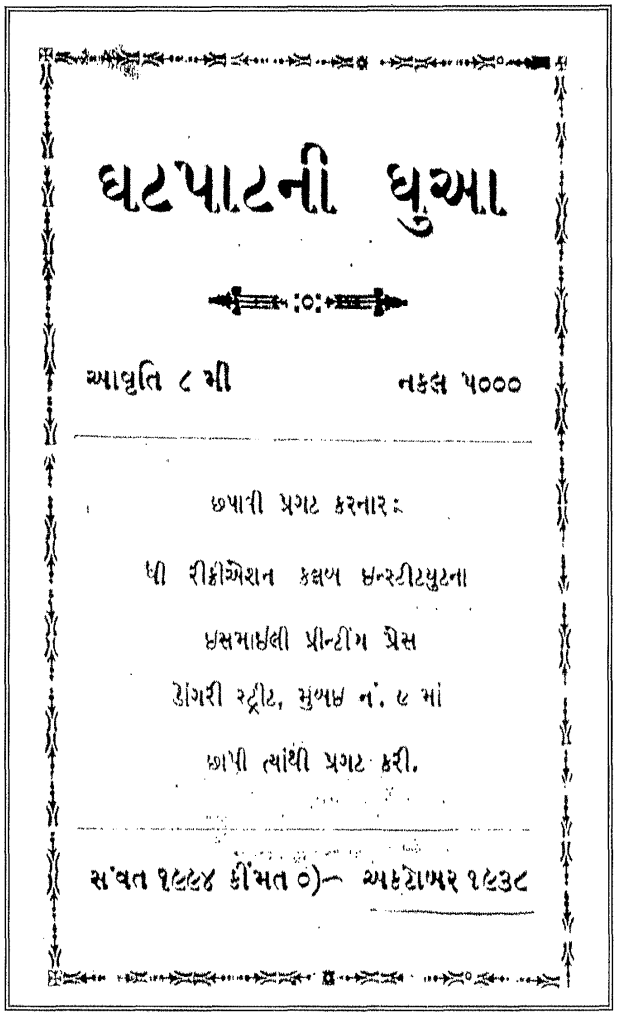
Ismaili Printing Press
Mumbai October 1938 (Sawant calendar 1994)



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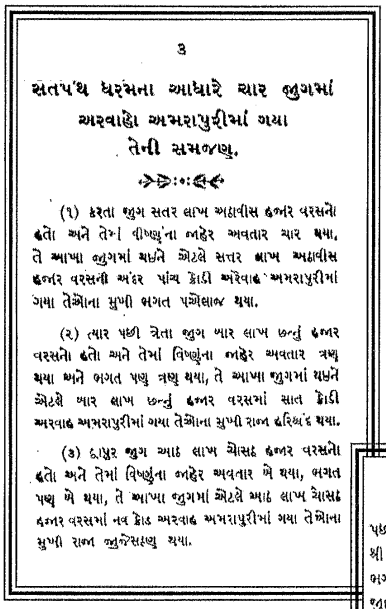

૩

સતપંથ ધરમના આધારે ચાર જુગમાં અરવાહો અમરાપુરીમાં ગયા તેની સમજણ.

(૧) કરતા જુગ સતર લાખ અઠાવીસ હજાર વરસનો હતો અને તેમાં વીષ્ણુંના જાહેર અવતાર ચાર થયા, તે આખા જુગમાં થઇને એટલે સત્તર લાખ અઠાવીસ હજાર વરસની અંદર પાંચ ક્રોડી અરેવાહ અમરાપુરીમાં ગયા તેઓના મુખી ભગત પઘેસાજ થયા.

(૨) ત્યાર પછી ત્રેતા જુગ બાર લાખ છન્નું હજાર વરસનો હતો અને તેમાં વિષ્ણુંના જાહેર અવતાર ત્રણ થયા અને ભગત પણ ત્રણ થયા, તે આખા જુગમાં થઇને એટલે બાર લાખ છન્નું હજાર વરસમાં સાત ક્રોડી અરવાહ અમરાપુરીમાં ગયા તેઓના મુખી રાજા હરિશ્ચંદ્ર થયા.

(૩) દ્વાપુર જુગ આઠ લાખ ચોસઠ હજાર વરસનો હતો અને તેમાં વિષ્ણુંના જાહેર અવતાર બે થયા, ભગત પણ બે થયા, તે આખા જુગમાં એટલે આઠ લાખ ચોસઠ હજાર વરસમાં નવ ક્રોડ અરવાહ અમરાપુરીમાં ગયા તેઓના મુખી રાજા જુજેસહણુ થયા.

૪

(૪) ત્યાર પછી એટલે રાજા જુજેસહણુના વખત પછી જે પાત્ર અવતારો થયા, તેના વખતમાં અને પછી શ્રી ઇસ્લામશાહ ત્રીસમાં ઇમામના વખત સુધીમાં જે ભગતો થઇ ગયા એટલે આશરે ૭ હજાર વરસની અંદર જુદા જુદા જોમામાં જે મુમન થઇ ગયા તે સર્વે મળીને છત્રીસ ક્રોડ અરવાહ થયા, જેમાંથી બાર ક્રોડી અમરાપુરી પહોંચ્યા અને બાકીના ચોવીસ ક્રોડ ગોરઅંધાર ગયા તેઓના મુખી પુર પીર સદરદીન સાહેબ થયા.

(૫) ત્યાર પછી કરતાર વેળામાં ત્રીસમા ઇમામ શ્રી ઇસ્લામશાહ તે દશમા નકલંકી અવતાર મૌલા મુરતઝા-અલીથી કીઆમત સુધી, કુલ ઇસમાઇલી ઇમામોના જોમામાં અનંત ક્રોડી અરવાહો થશે, જેમાંથી અડતાલીસ ક્રોડ મોમનના અરવાહો અમરાપુરી જશે. તેઓના મુખી પુર પીર હસન કબીરદીન સાહેબ છે.

These pages 3 & 4, introducing the Dû'â Book, speak about the different JÛGS, their duration & the names of the Mûkhis in the different Jûgs, including Mûkhi Pir Sadardin and Mûkhi Pir Hasan Kabirdin.

This last paragraph on page 4 speaks about *"Imam Shri Islam Shah who is the Dasmo (Tenth) Nakalanki Awatâr since Mawla Mûrtazâ Ali until Qiyâmat..."*

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DRAWINGS AND TABLES to accompany the text are prepared by Nargis Mawjee.

Abbreviations & Convention

(*) or (**) = indicates further information in the Endnotes.
(±) = approximately
â = pronounced as is "didâr"
è = pronounced as in "Mèrâj"
û = pronounced as in "Qûrân"
(ar.) = in Arabic
(bibl.) = biblical
c. or C. = century
(d.) = deceased
(Dt.) = Bible "Deuteronomy"
(Engl.) = in English
(EI) = Encyclopaedia of Islam
(Ex.) = Bible "Exodus"
(Fr.) = French
(free transl.) = free translation or adaptation
(Gn.) = Bible "Genesis"
(GP Dû'â) = "Ghat Pât-ni Dû'â" written by Pir Sadardin
(Heb.) = Bible "Hebrews"
(Jos.) = Bible "Joshua"
(KIM I) = Kalâm-è Imam-è Mûbin vol.1
(KIM II) = Kalâm-è Imam-è Mûbin vol.2
(Lev.) = Bible "Leviticus"
(Mk.) = Bible "Mark"
(mss.) = manuscript(s)
(Mtt.) = Bible "Matthew"
(Nu.) = Bible "Numbers"
(p.) or (pp.) = page(s)
(Pet.) = Bible "Peter"
(PJ) = *"Pandiyât-i Jawânmardî"*, Book of Farmâns made by Imam al-Mûstansir bi'llâh II.
(Qûr.) = Qûrân(ic)
(Re:) = Reference(s)/Source(s)
(Rev.) = Bible "Revelations"
(s.) = sûrâ in Qûrân
(ss.) = continued on the following page
(str.) = strophe (in ginâns)
(Sum.) = Sumerian
(v.) = verse(s)

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Part 1
Extracts of farmâns on Religious Education

I am sure you will never forget that our faith is based on thousands of years of history and that we should learn from history and not think our past is of no use now and that it can therefore be rejected, abbreviated or altered.

Mawlana Hazar Imam
to All India Ismaili Religious Conference
Bombay 25 September 1964.

My beloved spiritual children,

I have asked some general questions about the relationship between Islam and Christianity, and between Islam and Judaism, because it is important that in your studies you should widen your overall knowledge as to the background and the relationship between world faiths... You should give to our jamât a good understanding of our faith, for it is essential that they should understand, not only practise. Khânâvadân.

Mawlânâ Hazar Imam
at the Wâèzin Assembly
Bombay 22 November 1967

Now the principles that we must always have are the principles of Islam and particularly of Ismailism, and that is why I always want you not only to know your religion but to understand the principles upon which it is based. I do not want as has been the case in some other countries for My spiritual children simply to memorize what is the Qûrân-è Sharif and Ginân-è Sharif. These pieces of memorization are good and they are necessary in practice, but at the same time I want you to be able to understand your religion and if there are any questions, do not hesitate to ask. It is much better to ask and receive an answer than to have a feeling of frustration inside you.

When you are studying Qûr'ân, when you are studying the history of the Imams, when you are studying the history of pre-Islamic Arabia, I would like you to take from this history that which will help you to live within the spirit of Islam. This means to live honestly, to live purely, to know that you are brothers and sisters, to be available at all times when one or the other needs help, to be generous, to be honest. These are the qualities which you can trace throughout Qûrân-è Sharif, throughout the life of the Prophet, throughout the history that we are reading and throughout the lives of the Imams. And this is something I would like you to follow, not only in letter but also in spirit, because it is this spirit which cannot be changed and which I would wish My spiritual children to understand fully, — for I can tell you that whatever difficulties you may have, whatever problems you may have, whatever success you may have, if you can understand this spirit, first of all you will never become vain, and secondly you will never give up or you will never feel that you yourselves are no good, you are useless, you cannot succeed in life, because this is not what is essential. What is essential is that you should understand the spirit of Islam and get from there spiritual happiness, for this is what I desire for My jamâts above all else.

Mawlana Hazar Imam
Karachi 29 November 1964
(publ. in "Roshni" Magazine by the Ismailia Assoc. for USA March 1980 issue.)

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Farmâns on Religious Education (cont'd)

It is very hard indeed to go through one's history without questioning things and I am particularly pleased that you should do this work, that you as my chief spiritual children should go through your own history and try to understand the development which has happened, so that you can explain to your children what is the meaning of Imam and what is the meaning of faith. They will have a harder world to live in than you will and your understanding must guide them. Your understanding of your faith must guide them to their understanding of their faith and so on, and so it must always be. And when I have an example in front of Me as one of My youngest spiritual children who can preach to you and who can show you and give you the feeling of what is true faith, then I believe that you will be secured in your faith, your children will be secured in their faith and their children in turn. I give you all My special best loving blessings. Khânâvadân, Ûtam dû'â-âshish, Khânâvadân.*

Mawlana Hazar Imam
to the Ismailia Association Pakistan Conference
Wâèzin Assembly in Karachi 25 January 1958.
Extract of farmân published in
"Ilm" Magazine, Vol.4, No.1, July 1978, p.43.

(*) The 7-year-old child who did the wâèz at the Conference was Bahadurali son of Gulamali from Karachi, Pakistan.

First of all, I give to all My beloved spiritual children My best loving blessings. Khânâvadân. Khânâvadân. Secondly... Now to some of the work which the Association has ahead of it. The most important problem by far for us today is to create students who are capable of going back and of reading the original text of our history, of reading these texts in Arabic, of reading them in Persian, of reading them in Urdu, of reading them in Gujarati, of reading them in any language in which they have been written. More than ever today we must be able to publish authoritative documents based on primary sources. There is no point in us re-reading and re-reading and re-reading third hand or fourth hand documents. We can only get tied up in other peoples' interpretations, get further and further away from the original concept and thoroughly muddle and cloud what should be the Truth. Now I am not saying that this has happened but I am saying that it is a danger which we must avoid. For this reason I would like the Association in the years to come to do everything possible including pick its best students and grant them scholarships to study in universities where they read Persian or Arabic or to go to other parts of Pakistan where they will learn fluent and high-class Urdu. That these students should receive scholarships and basic training, then be sent to learn the necessary language, then to be given their documents and to come back and work with the Association on their first-hand information... To sponsor and guide these students all the way through their research from the time they learn the language to the time they get their documents to the time they prepare their material and to the time it is actually published.

The other point of importance is to present your history in a logical form... The real principle of Islam is that faith is logical. Islam would not be what it is if it were not logical and this is something you must keep in mind... This is an important thing, and I do not wish this logic to be lost in any of our work.

Mawlana Hazar Imam
Karachi 27 September 1960
Mawlana Hazar Imam gave a wâèzin certificate to all wâèzin students.

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Farmâns on Religious Education (cont'd)

Many times I have recommended to My spiritual children that they should remember ginâns, that they should understand the meaning of theses ginâns and that they should carry these meanings in their hearts. It is most important that My spiritual children, from wherever they may come, should through the ages and from generation to generation hold to this tradition which is so special, so unique and so important to My jamât.

Mawlana Hazar Imam
Karachi 16 December 1964
Published by H.H. The Aga Khan Shia Imami Ismailia Association for Canada "Ginan-E-Sharif, Our Wonderful Tradition", 1977.

I feel that unless we are able to continue this wonderful tradition which is a burden and a duty upon the Ismailia Association in particular to teach the younger spiritual children their ginâns, I feel that we will lose some of our past which is most important to us and must be kept throughout our lives and the lives of the spiritual children who are yet to be born.

Mawlana Hazar Imam
Dacca 17 October 1960
Published by H.H. The Aga Khan Shia Imami Ismailia Association for Canada, "Ginan-E-Sharif, Our Wonderful Tradition", 1977.

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Ismaili dînbhâi siwâi bijâ koy pâsè-thi dîn-ni tâlim nahi lèwi joiyè. Jèmkè Yaûdi, Nasârâ, Sunni, Shia, Hindu, wigèrè, potâ-nâj mânrso pâsè-thi liyè tchè.

English translation:

Ismailis should take religious knowledge from Ismailis only, nobody else. In the same way as Jews, Nasârâs, Sunnis, Shias, Hindus, et cetera, take their religious knowledge only from their own people.

French translation

Les Ismailis ne devraient prendre leur connaissance religieuse que des Ismailis, de personne d'autre. Tout comme les Juifs, Nasârâs, Sunnis, Shias, Hindous, et caetera, prennent leur notion religieuse qu'auprès des gens de chez eux.

Imam Sultan Muhammad Shah
Farmân, Zanzibar 11 September 1899
Kalâm-è Imâm-è Mûbin I, p.113
(Translated from Gûjarâti by Nargis Mawjee)

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What would you reply if you were asked who you are? *You might answer "I am the son of so and so." At the most, you might be able to reach back several generations. A more thinking person might name **Adam** as his first ancestor, but he will not be able to proceed further. You must ask yourselves: "Where did Adam come from?"*

Traduction française

Que répondriez-vous si l'on vous demandait qui vous êtes? *Peut-être répondrez-vous: "je suis le fils d'un tel ou d'un tel." Tout au plus, vous pourrez remonter à quelques générations en arrière. Quelqu'un de plus réfléchi pourrait nommer **Adam** comme son premier ancêtre, mais il ne pourra pas aller plus loin. Vous devez vous demander: d'où vient Adam?*

Imam Sultan Muhammad Shah
Dar es Salaam, 26 September 1899
- See farmân on page 61/its French translation p.67

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Part 1 (cont'd)
Extracts of Farmâns on the Continuity of Imâmat

The learned, however, know that the world cannot be without the Imam even for a moment, because if it is, the earth with its population will instantly perish."

Imam al-Mûstansir bi'llâh II
d. 1475 AD
(Farmân in "Pandiyât-i Jawânmardî" transl. from Persian into English by W.Ivanow 1953, no.49-50 p.31)

He who has seen Me, has seen God.
Celui qui m'a vu, a vu Dieu.

Hazrat Ali
(in Henry Corbin, *"Histoire de la philosophie islamique"*, I, 1964, p.90 - Free translation from French by Nargis Mawjee)

We are the Face of God that is imperishable.

Imam Jâfar al-Sâdiq
(in H.Corbin, "Trilogie Ismaélienne, part 3 Golshan-è Râz, p. 44)

There is no God but He. Everything that exists will perish except His own Face.

The Qûrân, sûra 28:88
For "the Face of God", also see sûras 55:27/ 2:109/ 18:110.

O MANKIND! Ask Me before you lose Me! I am the Guide of the heavens. I am the Face of God. I am the Hand of God. I am the Tongue of God. I am the Light of God. I am the Primordial Adam. I am the Lord of the Day of Resurrection. I am the One who rewards on the Day of Retribution. I am the Lord of primordial pre-eternity. I am the Ruler of the primordial universe when neither your sky nor your earth had come into existence yet. I am the First. I am the Last. I am the Hidden. I am the Manifest. I am the Light of the prophets. I am Adam and Seth (Shish). I am the companion of Noah and his Saviour. I am the companion of Abraham and his secret. I am the One who made Moses cross the sea; I am the One who drowned Pharaoh and his armies. I am Jesus and Simon (Peter); I am the One who spoke through the mouth of Jesus when he was still in the cradle. I am the One who speaks all the languages. I am the proof of God on earth and in the heavens. I am the voice of Truth. I am the One who illuminates the sun, the moon and the stars. I am the Creator. I am the Lord of Kaaba. I am the Night of Qadr. I am the One who travels through the seven heavens and the seven earths in the twinkling of an eye. I am the perpetual Mahdi. I am the Compassionate. I am the Merciful. ***I am Ali ibn Abi Tâlib!***

Hazrat Ali
Grand Declaration made by Imam Ali from the pulpit of Kufa.
(Combined extracts from the *"Khûtbâ al-Bâyân"* and the *"Khûtbâ al-Tantajiyyâ"*. For references and more, see under "Hazrat Ali")

O believers! I have created you in order that you should always be aware of Me... In all difficulties you must appeal to Me and ask for My help, not appealing to anyone else, or asking him

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relief in your need... I have, by the attribute of My mercifulness, brought you from the abyss of non-existence to the brink of being. I have prepared everything for you in order to bring you easily to relief... so that you may become like Myself, living and eternal.

Imam al-Mûstansir bi'llâh II
(15th c.)
(Farmân in "Pandiyât-î Jawânmardî"
No.40-41, p.24-25 - combined extracts.)

If you always read religious books, you will come to know that the Throne of Imâmat is continuous, perpetual and everlasting.

Imam Sultan Muhammad Shah
Surat 12 October 1903
(Kalâm-è Imâm-è Mûbin, p.150
- Free translation from Gûjarâti by Nargis Mawjee)

It is necessary for you to develop affection for someone who will be with you both in this world and in the hereafter, who never disappears, who is nearer to you than anyone, nay, nearer even than your very self, and who is more kind to you than anyone else. He is the Imam of your Time. Therefore do not be negligent even for a moment with regard to Him.

Imam al-Mûstansir bi'llâh II
(Farmân in *Pandiyât-i Jawânmardî*, No.98 p.60)

Omûmins! Whoever wants to attain My didâr in this world and the hereafter, must keep himself away from every defect, opposition and evil act. And according to how far he achieves purification of his heart, and is able to see his Creator in this world, so he will also see Him in the hereafter. It is obligatory and necessary for the mûmin to recognize his Creator who is manifest in this world in the form of a human being, and to see Him here in order to see Him also in the hereafter...(PJ no.101-102, p.62-63) The Path of the Truth is that which belongs to the living Imam and the Religion which is His. (PJ no.48, p.30)

Imam al-Mûstansir bi'llâh II
(Extracts of Farmâns in "Pandiyât-i Jawânmardî"
No. 101-102 p. 62-63/ No.48 p.30)

Voluntarily, the Creator manifested in the form of a human being, the adamic form, by kindness unto His creatures, by Mercy and pity because He knew that it was not in their capacity to recognize Him; for had He manifested in a form that was not identical to them, they could have not found the way to Him nor could they have understood the Supreme Word of God.

Fatimid Imam-Caliph al-Mûizz
Imâmat: 952 - 975
Founder of the Ismaili Fatimid Caliphate in Egypt
(Source: G. Troupeau, *"Un traité christologique attribué au Caliphe fatimide al-Muizz"*,
Annales islamiques, 15, 1979, p.21
- Free adaptation from French by Nargis Mawjee)

You should not forget your ancient religion... The Light of Imam is one but its forms are different; it is like the electric bulbs which are blue, red, yellow and green, but the electricity in them is the same. We (Imams) change the physical bodies in the world but Our Noor is eternal and originates from the very beginning. The line of Imâmat never stops and is perpetual. The world is such that the existence of Hazar Imam must be there.

Imam Sultan Muhammad Shah
(Combined extracts of farmâns made on
9.2.1936/ 7.2.1951/ 8.9.1885/ 12.10.1903/ 4.2.1937
"Precious Pearls"
publ. by Ismailia Assoc. Karachi, Pakistan 1961)

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Farmâns on the Continuity of Imâmat (cont'd)

God is worshipped through Us and is obeyed and disobeyed through Us. He who obeys God and he who disobeys Us disobeys God. God has emphatically declared that He will not take notice of the good deeds of anybody if they are not done through Us i.e. according to Our instructions. We are the Gate of God. We are His hûjjâts. We are the guardians over His people and the guardians of His mysteries. We are the depositories of His knowledge.

Imam Jâfar al-Sâdiq
(d. 765 AD)
(In Qadi al-Numan's *"Kitâb ul-himma... or Code of conduct for the followers of Imam - Majlis 11"* p.74, publ. by Ismailia Assoc. for Africa, Mombasa 1950.)

I am with My friends wherever they look for Me, on the mountain, in the plain, in the desert. He to whom I have revealed My Essence, that is to say the knowledge of Myself, he no longer needs (My) physical proximity.And ***this*** *is the Grand Resurrection.*

Hazrat Ali
(H. Corbin, *"Histoire de la philosophie islamique"*, p.149 - Free adapt. from French by Nargis Mawjee)

You are temporal and you must pass a temporal judgment. I am not in the Time. For Me, yesterday, today and tomorrow are all one. All that will come into existence, has already existed for Me... You must spend one year to find Me, I can find you in an instant. In an instant, I go from East to West. Time and space are all under me, and I am above time and space. None of My judgment is in the time...

Imam Khidr
who is speaking to Prophet Moses
in the 13th century BC
(in H. Corbin, "Corps spirituel et terre céleste" extract p.185./ Free adapt. from French by Nargis Mawjee)

The creation of the world, the sending of the prophets, the revelation of the sacred books, all these were intended in order that humanity could know Him (Lord Ali)... In another place (of a hadith), it is said: "if there was no Ali, We would not have created you (Muhammad)'... It suffices to know that in every epoch or a millennial period of time, there is and always was a manifestation of God from the time of Adam and even before Adam.

Pir Shâhbûddin Shah
1851 - 1884 (brother of Imam Sultan Muhammad Shah)
(Extracts from Pir Shâhbûddin Shah's book entitled 'Risala dar Haqiqat-i Din or True Meaning of Religion" transl. from Persian into English by W.Ivanow, Bombay 1947 chap.5 on 'Marifat', paragraphs 25 & 45)

My beloved spiritual children,
Like all mûrids in all activities, there are moments of happiness, there are moments of worry, there are moments of sadness, but remember that whatever the moment Imam is by you. He is always by you, He is with you. And in facing trials and tribulations of life, remember that you are never alone, you are not alone; sometimes you may feel that you are alone, but you are not alone. And I don't want you to feel that you are ever alone. To be happy with you, whether I am physically present or not, that makes no difference, I am always with you, always with you; wherever you are, I am with you.

Mawlana Hazar Imam
London 8 August 1994

I wish My community to be respected and admired by every single human being who lives in this world. You must understand this. I wish you to behave from now onwards as true Ismailis as the dignified and honoured community which you are.

Mawlana Hazar Imam
Nairobi, 21 October 1957

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Endnotes

Version française originale du farmân de l'Imam Fatimide al-Mûizz, traduit ci-haut en anglais:

"Volontairement, le Créateur fit en sorte de Se manifester au moyen de la forme corporelle, du corps adamique, humain, par affabilité pour Ses créatures, par miséricorde pour elles et par pitié; attendu qu'Il savait qu'il n'était pas dans leur capacité de le supporter; car s'Il S'était manifesté à elles sans leur être conforme, elles n'auraient pas pu s'approcher de Lui, ni établir la majesté du Verbe."

L'Imam-Caliphe fatimide al-Mûizz
Imâmat: 952 - 975 AD
Fondateur du Caliphat fatimide en Égypte,
(Source: G. Troupeau, *"Un traité christologique attribué au Caliphe fatimide al-Muizz"*, Annales islamiques, 15, 1979, p.21)

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Part 1 (cont'd)
Extracts of farmâns on the Continuity of Pirâtan

O believers! The Pir is the person to whom the Imam of the Time has granted his position, which makes him the highest amongst the creations. And whenever the Imam has chosen the Pir, and appointed him, the Pir must convey to others the Divine Knowledge in detail (marifat-râ ba-tafsil bi-gûyad). You must attain perfection in the Knowledge of the Imam through him... Therefore, O believers, it is obligatory for you to follow the Pir, never flinching from his obedience. (PJ no.42 p.26)

O mûmins, O pious ones! Follow your Pir, listen to his words, and act according to them, because they are the words of the Imam. And if you act according to them, they will be like medicine to you. (PJ no.28 p.17) *It is very difficult to attain the didâr, but for you, O believers, the present Pir has made easy the Divine didâr.* (PJ 87 p.53)

On the Day of Qiyâmat, your Pir who helped you in this world, will also become your helper and protector in the hereafter. (PJ no.44 p.27) *The Pir in the hereafter will pray to God for your protection. Follow your Pir to earn salvation from the storms, and to make the hand of Satan powerless against you.* (PJ no.69 p.43) *In the hereafter your Pir will be of use, serving your need. Whoever does not obey the Pir of his time and does not listen to him, he will both in this world and the next, be in misery, depressed and worried. Thus it has been explained that you should not give up following him because he will surely guide you to the recognition of the Imam.* (PJ no.46 p.28)

Imam al-Mûstansir bi'llâh II
Imâmat: 1463 - 1475 - Anjûdân, Iran
(Combined extracts of Farmâns published by W. Ivanow in *"Pandiyât-i Jawânmardî or Advices of Manliness"*, Leiden, Brill 1953 - pp.17, 26, 27, 28,53)

ADAPTATION FRANÇAISE

O vrais croyants! Le Pir est la personne à qui l'Imam du Temps a accordé son rang, ce qui fait de lui la plus haute des créations (ashraf-i mâkhlûqât). Et lorsque l'Imam a choisi le Pir, et l'a ainsi désigné, le Pir se doit de transmettre aux autres la divine Connaissance dans les détails (mârifat-râ ba-tafsil bi-gûyad). C'est au travers lui que vous devez atteindre la perfection dans la Connaissance de l'Imam... C'est pourquoi, O croyants, il est obligatoire pour vous de suivre le Pir et ne jamais lui désobéir. (Pandiyât-î Jawânmardî, no,42 p.26)

Vous les croyants! Vous les gens pieux! Suivez votre Pir, écoutez ses paroles, et agissez en accord avec elles, car elles sont les paroles de l'Imam. Et si vous agissez conformément à elles, elles seront (ou agiront) comme un remède pour vous. (PJ, no.42 p.17) *Il est fort difficile d'atteindre les didârs, mais pour vous, o vrais croyants, le présent Pir a rendu cette tâche aisée.* (PJ no.87 p.53)

Au Jour de la Qiyâmat, votre Pir qui vous a aidés en ce monde, vous aidera et vous protégera encore dans l'Au-delà. (PJ no.44 p.27) *Le Pir dans l'Au-delà priera Dieu pour votre protection. Suivez votre Pir pour être à l'abri des tempêtes, et pour rendre la main de Satan impuissante contre vous.* (PJ no.69 p.43) *Dans l'autre monde, votre Pir vous sera utile et nécessaire. Quiconque n'obéit pas au Pir de son temps et ne l'écoute pas, il sera à la fois dans ce monde et dans l'autre misérable, déprimé et inquiet. Ainsi donc, comme il vous a été expliqué, ne renoncez pas à le suivre car il vous mènera assurément à la Connaissance de l'Imam.* (PJ no.46, p.28)

Imam al-Mûstansir bi'llâh II
Imâmat: 1463 - 1475 - Anjûdân, Iran (Extraits de farmâns combinés. Trad.libre par Nargis Mawjee.)

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DIVISION OF THE CYCLICAL TIME IN ISMAILISM SINCE THE CREATION ACCORDING TO GINÂNS and OUR PREVIOUS GHAT PÂT-NI DÛ'Â

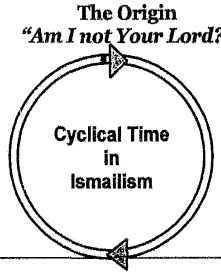
1. CREATION OF 36 JÛGS + 84 TCHOKARI	**1 Jûg = 432,000 years 1 Tchokari = 4 Jûgs**			
2. FOLLOWED BY THE CREATION OF THE 3 KARANS	**1 Karan = 33,000,000 earth-years (33 million earth-years)**			
3. FOLLOWED BY THE 4 KALAPS 1 Kalap = 4,320,000,000 earth-years	**1. JAÈLÂ KALAP** Duration: 4,320,000,000 earth-years	**2. FAÈLÂ KALAP** Duration: 4,320,000,000 earth-years	**3. ARAJÂ KALAP** Duration: 4,320,000,000 earth-years	**4. CALIPHÂ KALAP** Duration: 4,320,000,000 earth-years
4. FOLLOWED BY THE 4 JÛGS 1 Jûg (Age) = 432,000 years	**1. KARTÂ JÛG** composed of 4 periods of 432,000 earth-years each. Total duration: 1,728,000 earth-years.	**2. TRÈTÀ JÛG** composed of 3 periods of 432,000 earth-years each. Total duration: 1,296,000 earth-years.	**3. DÛÂPÛR JÛG** composed of 2 periods of 432,000 earth-years each. Total duration: 864,000 earth-years	**4. KALJÛG,** the final Age in which we presently live, is composed of 1 period of 432,000 years. Kaljûg began 4000 BC with Imam Shri Boudh, His son Prophet Adam and Imam Seth, the son of Prophet Adam.

FOR QUICK REFERENCE

1 Jûg = 432,000 earth-years	1 gadi = 22:30 minutes
1 Kalap = 4,320,000,000 earth-years	1 pahor = 3 hours
1 Karan = 33,000,000 earth-years	8 pahor= 24 h
1 Tchokari = 4 Jûgs	1 kror = 10,000,000 (10 million)
	1 lakh = 100,000 (one hundred thousand)
	10 lakh = 1 million

"JÛG" MEANS CYCLICAL AGE OR CYCLICAL TIME

Time in Ismailism is not something rectilinear accumulating the Past indefinitely and leading no where, but a Time in rotation leading back to its origin, the origin being the Day of Bayat when Allâh created the souls and asked them: *"A-lasto bi-Rabb-i kûm? Am I not Your Lord?"* All souls replied: *"Yes!"* (Qûrân 7:171) This sealed an eternal pact of commitment with Allâh, as a mark of their sincerity and fidelity to Him. For more, see Annex 2 p.162-165, Ginân p. 90 + H.Ali's declaration p.65.



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THE GENEALOGY OF THE IMAMS SINCE CREATION based on the *"Ghat Pât-ni Dû'â"* written by Pir Sadardin.

Volume 1 : Basis of the Ismaili Doctrine

presented by Nargis Mawjee

> ***"The learned, however, know that the world cannot be without the Imam even for a moment, because if it is, the earth with its population will instantly perish."***
>
> **Imam al-Mûstansir bi'llâh II**
>
> (Farmân in *"Pandiyât-i Jawânmardî or Advices of Manliness"* transl. from the Persian by W.Ivanow, Leiden, Brill 1953, p.31.)

> ***"The creation of the world, the sending of the prophets, the revelation of the sacred books, all these were intended in order that humanity could know Him (Lord Ali)... In another place (of a hadith), it is said that "if there was no Ali, We would not have created you (Muhammad)"... It suffices to know that in every epoch or a millennial period of time, there is and always was a manifestation of God from the time of Adam and even before Adam. It is present even now in the world, as it was said to you."***
>
> **Pir Shâhbûddin Shah**
> **1851 - 1884**
> **(brother of Imam Sultan Muhammad Shah)**
>
> (Combined extracts from *'Risala dar Haqiqat-i Din or True Meaning of Religion"* W.Ivanow, chap.5 on 'Marifat', paragr. 25, 45)

THE HEREDITARY LINE OF IMÂMAT SINCE CREATION

IMAM SHRI AHÛNRÂD
(Ahûnrâd, in Sanskrit, means "Primordial")
IMAM ALAKH
IMAM NÂMNIL
IMAM ANIL
IMAM SÛN
IMAM SÂN
IMAM NÂN
IMAM GNÂN
IMAM NOOR
IMAM TÈJ
IMAM JAL
IMAM KAMAL
IMAM ADBÛD
IMAM JÂG
IMAM TANTAW
IMAM PRÈM TANTAW
IMAM ÂD PÛRÛSH

IMÂMAT IN INDIA

PERIOD OF THE 3 KARANS
Duration: 99 millions earth-years.
1 Karan = 33 million earth-years.

Our previous Ghat Pât-ni Dû'â gives 17 names of Imams who lived in this period of the 3 Karans.

➜ (continued)

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IMAM SHRI HAW
Direct descendent of Imam Âd Pûrush
IMAM KAW Son of Imam Haw
IMAM DARAM Son of Imam Kaw
IMAM KÈSHAW Son of Imam Daram
IMAM TAUNRÂD Son of Imam Kèshaw
IMAM ÛTRÂ Son of Imam Taunrâd
IMAM HARITAK 1 Son of Imam Ûtrâ
IMAM PARÛRWÂ Son of Imam Haritak
IMAM ANT ATIT Son of Imam Parûrwâ
IMAM PRÈMRÛKH <----> Samkhâwati
Son of Imam Ant Atit & father of Imam Shri Machh, his successor to the Imâmat.

Imam Prèmrûkh married

IMAM-KING SHRI MACHH AWATÂR

- **1st AWATÂR** (manifestation) of God whose Imâmat marked the commencement of the 1st period of the Kartâ Jûg, according to our previous Dû'â and the ginâns on Das Awatârs.
- Son of Imam Prèmrûkh and His successor to the Imâmat
- Mother: Samkhâwati
- For more details, see next page.

FOLLOWED BY THE 4 KALAPS:

1. Jâèla Kalap	**2. Faèlâ Kalap**
3. Arajâ Kalap	**4. Caliphâ Kalap**
1 Kalap = 4,320,000 earth-years	

Our previous Ghat Pât-ni Dû'â gives 10 names of Imams who lived in this period of the 4 Kalaps.

FOLLOWED BY THE 4 JÛGS

1. KARTÂ JÛG	composed of **4 periods** of 432,000 years each. (4 x 432,000) 1 period = 432,000 years
2. TRÈTÂ JÛG	composed of **3 periods** of 432,000 years each. (3 x 432,000)
3. DÛÂPÛR JÛG	composed of **2 periods** of 432,000 years each. (2 x 432,000)
4. KALJÛG the final Age in which we presently live. Kaljûg began 4000 BC with Prophet Adam.	composed of **1 period** of 432,000 years. Kaljûg began 4000 BC with Prophet Adam. See the Grand Genealogical Chart for more details on p. 139-140.

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COMMENCEMENT OF THE KARTÂ JÛG
1st PERIOD OF THE KARTÂ JÛG
Duration of the 1st Period: 432,000 earth-years
IMÂMAT IN INDIA

① IMAM-KING SHRI MACHH AWATÂR

- **1st AWATÂR** (manifestation) of God whose Imâmat marked the entry into the 1st period of the **Kartâ Jûg.**
- Son of Imam Prèmrûkh and His successor to the Imâmat
- His name **"Shri Machh"** comes 28th in the Genealogy of the Imams given in our previous Ghat Pât-ni Dû'â. See Annex 1 for the Dû'â.
- Mother: Samkhâwati (Khakhee, "The Dasa Avatara..." Thesis on ginân "Das Awatâr" p.20)

- Under Him, the ***Rig Veda (Book of Revelations)*** became the ground of authority.

- According to ginâns, 12.5 million (1.25 kror) souls achieved salvation in this 1st era of the Kartâ Jûg.

- In the ginâns, Shri Machh is presented both as a historical figure and the Eternal Imam. Always He is portrayed with **a trident** in His hand as the symbol for the "Lord of the three worlds" (*Tribowar Sâmi*), the three worlds being the Heaven (*swarg*), the Earth (*mratiyû*), and the world beneath earth (*pâtâl*). The trident symbolizes also the Past, the Present and the Future.

- There is a very nice photograph of Imam Sultan Muhammad Shah taken in 1954 at His villa in France, sitting in front of a framed illustration symbolizing Shri Machh holding a trident. The photograph can be seen in Bandali Haji's book entitled *"Noor-en-Allah-Noor"*, Edmonton 1980, p.127.

- Biographical accounts on Imam Shri Machh are given in many ginâns such as:
  - *Anant Akhâro*, by Pir Hasan Kabirdin (verses 404-407)
  - *Âshâji, sâtcho Tûn alakh Nirinjan*, by Pir Sadardin.
  - *Das Awatâr (moto)*, by Seyyed Imâm Shâh.
  - *Kètârè tchalatrè Shah dèw*, by Pir Shams.
  - *Kriyâ kâranr ahonisâ jâgo*, by Pir Shams.
  - *Mowla mârâji ûniyâ bi ûniyâ*, by Pir Sadardin **(about the mûkhis in the 4 jûgs, verses 9-21)**.
  - *Prèm Pâtan rajah man sûdh*, by Pir Shams (v. 53-65)
  - *Sâmi Rajah Jampûdipè ûmâyoji*, by Pir Sadardin.
  - *Sâthè pawal piyo dîn nè rât* (garbi) by Pir Shams.
  - *Tiyân Dûl Dûl ghodè Sâmi Rajah tcharsè*, by Pir Shams.

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2ND PERIOD OF THE KARTÂ JûG.
Duration of the 2nd period: 432,000 earth-years.

Names of Imams given in our previous Dû'â

IMAM-KING SHRI MACHH
1st Awatâr of the Kartâ Jûg

KARTÂ JÛG 2ND PERIOD

IMAM AJMÈR
- **Direct descendent of Imam Shri Machh according to our previous Dû'â (see Annex 1 for the Dû'â).**
- **Father of Imam Agarsèn**

IMAM AGARSÈN
Son of Imam Ajmèr

IMAM ÈCHHÂ-ÛT
Son of Imam Agarsèn

IMAM BARISPAT
Son of Imam Èchhâ-Ût

IMAM ASÛ-A-MITR
Son of Imam Barispat

IMAM PAUTAR
Son of Imam Asû-A-Mitr

IMAM PADWIR married Kamalwati
- **Son of Imam Pautar.**
- **Father of Imam Shri Korabh, His successor.**

IMAM-KING SHRI KORABH
- **Son of Imam Padwir and His successor to the Imâmat.**
- **2nd Awatâr of God**

② IMAM-KING SHRI KORABH AWATÂR

- **2ND Awatâr (manifestation) of God** during theKartâ Jûg.
- His name **"Shri Korabh"** is in the genealogy of the Imams given in our previous Ghat Pât-ni Dû'â.
- Son and successor of Imam King Padwir.
- Mother: Kamalwati (Khakhee, "The Dasa Avatara..." p.20)
- His Imâmat marked the entry into the 2nd era of the Kartâ jûg. During this time, the *Rig Veda (Book of God)* was still in authority.
- According to ginâns, 12.5 million (1.25 kror) souls achieved salvation in the 2nd era of the Kartâ Jûg.
- Many ginâns speak of Imam Shri Korabh:
  - *Anant Akhâro*, by Pir Hasan Kabirdin (verses 408-411)
  - *Âshâji, sâtcho Tûn alakh Nirinjan*, by Pir Sadardin.
  - *Das Awatâr (moto)*, by Seyyed Imâm Shâh.
  - *Kètârè tchalatrè Shah dèw*, by Pir Shams.
  - *Kriyâ kâranr ahonisâ jâgo*, by Pir Shams.
  - *Mowla mârâji ûniyâ bi ûniyâ*, by Pir Sadardin (about the mûkhis in the 4 jûgs, verses 9-21).
  - *Prèm Pâtan rajah man sûdh*, by Pir Shams (v. 53-65)
  - *Sâmi Rajah Jampûdipè ûmâyoji*, by Pir Sadardin.
  - *Sâthè pawal piyo dîn nè rât*, (garbi) by Pir Shams.
  - *Tiyân Dûl Dûl ghodè Sâmi Rajah tcharsè*, by Pir Shams.

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3RD PERIOD OF THE KARTÂ JÛG.
Duration of 3rd period: 432,000 earth-years.

Names of Imams given in our previous Ghat Pât-ni Dû'â:

IMAM-KING SHRI KORABH
2nd Awatâr of God in the Kartâ Jûg

KARTÂ JÛG 3RD PERIOD

IMAM DIKHIÂT
- Direct descendent of Imam-King Shri Korabh
- Father of Imam Prajâpat

IMAM PRAJÂPAT
Son and successor of Imam Dikhiât

IMAM AGARSÈN II
Son and successor of Imam Prajâpat

IMAM QADIM
Son and successor of Imam Agarsèn II

IMAM DOÈL married Padâmamwati
- Son and successor of Imam Qadim.
- His son Shri Wârâh succeeded him to the Imâmat and kingdom

IMAM-KING SHRI WÂRÂH
- Son of Imam Doèl and His successor to the Imâmat
- **3rd Awatâr of God** whose Imâmat marked the entry into the 3rd period of the Kartâ Jûg.
- Mother: Padâmamwati

③ IMAM-KING SHRI WÂRÂH AWATÂR

- **3rd Awatâr (manifestation) of God** whose Imâmat marked the commencement of the 3rd period of the Kartâ Jûg.
- Son and successor of Imam Doèl.
- Mother: Padâmamwati (Khakhee, "The Dasa Avatara..." p.21)
- His name **Shri Wârâh** is in the genealogy of the Imams given in our previous Dû'â. See Annex 1 for the Dû'â.
- During His Imâmat, the *Rig Veda (Book of Revelations)* was still in authority.
- Many ginâns speak of Imam Shri Wârâh, such as:

– *Anant Akhâro*, by Pir Hasan Kabirdin (v.404-432)
– *Âshâji, sâtcho Tûn alakh Nirinjan*, by Pir Sadardin.
– *Das Awatâr (moto)*, by Seyyed Imâm Shâh.
– Kètârè tchalatrè Shah dèw, by Pir Shams.
– *Kriyâ kâranr ahonisâ jâgo*, by Pir Shams.
– *Mowla mârâji ûniyâ bi ûniyâ*, by Pir Sadardin (about the mûkhis in the 4 jûgs, verses 9-21)
– Prèm . *Pâtan rajah man sûdh*, by Pir Shams (v.53-65)
– *Sâmi Rajah Jampûdipè* ûmâyoji, by Pir Sadardin.
– *Sâthè pawal piyo dîn nè rât*, (garbi) by Pir Shams.
– *Tiyân Dûl Dûl ghodè Sâmi Rajah tcharsè*, by Pir Shams.

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4TH and final era of the Kartâ Jûg.
Duration of the 4th era: 432,000 earth-years. During this time, the *Rig Veda* (Book of Revelations) was still in authority.

Names of Imams given in our previous Dû'â:

IMAM-KING SHRI WÂRÂH
3rd Awatâr of God

KARTÂ JÛG 4TH & FINAL PERIOD

IMAM KHATRIWANS
- Descendent of Imam Shri Wârâh
- Father of Imam Asâw

IMAM ASÂW
Son and successor of Imam Khatriwans

IMAM ÛNAS
Son and successor of Imam Asâw

IMAM KHALIFAT
Son and successor of Imam Ûnas

IMAM GAUTAM
- Son and successor of Imam Khalifat.
- Not to be confused with Gautama Buddha.

IMAM ANT
Son and successor of Imam Gautam

IMAM HARITAK II married to Chamdhâwati
- Son and successor of Imam Ant. His son Shri Narsih succeeded him to the Imâmat.

IMAM-KING SHRI NARSIH
- Son of Imam Haritak and His successor to the Imâmat.
- **4th Awatâr of God** whose Imâmat marked the entry into the 4th & final period of the Kartâ Jûg.

④ IMAM & KING SHRI NARSIH AWATÂR

- **4th Awatâr** (manifestation) of God at the commencement of the 4th and final era of the Kartâ Jûg.
- His name **"Shri Narsih"** is in the genealogy of the Imams in our previous Ghat Pât-ni Dû'â. See Annex 1 for the Dû'â.
- Son and successor of Imam-King Haritak.
- Mother: Chamdâwati (Khakhee, "The Dasa Avatara..." p.22)
- His Imâmat marked the commencement of the 4th and final era of the Kartâ Jûg. During this time, the *Rig Veda (Book of God)* was still in authority.
- Many ginâns speak of Imam Shri Narsih :

– *Anant Akhâro*, by Pir Hasan Kabirdin (v.414-417)
– *Âshâji, sâtcho Tûn alakh Nirinjan*, by Pir Sadardin.
– *Das Awatâr (moto)*, by Seyyed Imâm Shâh.
– *Kètârè tchalatrè Shah dèw*, by Pir Shams.
– *Kriyâ kâranr ahonisâ jâgo*, by Pir Shams.
- *Mowla mârâji ûniyâ bi ûniyâ*, by Pir Sadardin (about the mûkhis in the 4 jûgs, verses 9-21).
– *Prèm Pâtan rajah man sûdh*, by Pir Shams (v.53-65)
– *Sâmi Rajah Jampûdipè ûmâyoji*, by Pir Sadardin.
– *Sâthè pawal piyo dîn nè rât*, (garbi) by Pir Shams.
-*Tiyân Dûl Dûl ghodè Sâmi Rajah tcharsè*, by Pir Shams.

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COMMENCEMENT OF THE TRÈTÂ JÛG
Duration of Trètâ Jûg: 1,296,000 earth-years

1st Period of the Trètâ Jug
Duration of the 1st era: 432,000 earth-years
During this time, the 2nd Veda known as the *Jûjar Veda (Book of Revelations)* became the ground of authority

Names of Imams given in our previous Ghat Pât-ni Dû'â:

IMAM-KING SHRI NARSIH
4th Awatâr of God

TRÈTÂ JÛG 1ST PERIOD

IMAM KAUCHAK
- Direct descendent of Imam-King Shri Narsih
- Father of Imam Rèpak

IMAM RÈPAK
Son and successor of Imam Kauchak

IMAM KÈSHWADHAN
Son and successor of Imam Rèpak

IMAM KÈSHAWRÛKH married Linâwati
- Son and successor of Imam Kèshwadhan
- His son Shri Wâèmanr succeeded him to the Imâmat.

IMAM-KING SHRI WÂÈMANR
- 5th Awatâr of God.
- Son of Imam Kèshawrûkh and His successor to the Imâmat.
- His Imâmat marked the commencement into the first era of the Trètâ Jug.

⑤ IMAM & KING SHRI WÂÈMANR AWATÂR

- **5th Awatâr (manifestation) of God** whose Imâmat marked the commencement of the Trètâ Jûg. During this time, the 2nd Veda known as the *Jûjar Veda (Book of Revelations)* became the ground of authority.
- **1st Imam of the Trètâ Jûg.**
- Son and successor of Imam Kèshawrûkh.
- Mother: Linâwati
- Many ginâns speak of Imam Shri Wâèmanr:
  - *Anant Akhâro*, by Pir Hasan Kabirdin (strophes 418-420)
  - *Âshâji, sâtcho Tûn alakh Nirinjan*, by Pir Sadardin.
  - *Das Awatâr (moto)*, by Seyyed Imâm Shâh.
  - *Kètârè tchalatrè Shah dèw*, by Pir Shams.
  - *Kriyâ kâranr ahonisâ jâgo*, by Pir Shams.
  - *Mowla mârâji ûniyâ bi ûniyâ*, by Pir Sadardin (about the mûkhis in the 4 jûgs, verses 9-21).
  - *Prèm Pâtan rajah man sûdh*, by Pir Shams (v.53-65)
  - Sâmi Rajah Jampûdipè ûmâyoji, by Pir Sadardin.
  - *Sâthè pawal piyo dîn nè rât*, (garbi) by Pir Shams.
  - *Tiyân Dûl Dûl ghodè Sâmi Rajah tcharsè*, by Pir Shams

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IMÂMAT IN INDIA

2nd PERIOD OF THE TRÈTÂ JÛG.
Duration of the 2nd era: 432,000 earth-years.
During this time, the *Jûjar Veda (Book of God)* was still in authority.

Names of Imams given in our previous Ghat Pât-ni Dû'â:

IMAM-KING SHRI WÂÈMANR
5th Awatâr of God

TRÈTÂ JÛG 2ND PERIOD

IMAM PRATMIJIYÈ
- Direct descendent of Imam-King Shri Wâèmanr
- Father of Imam Èshrin

IMAM ÈSHRIN
- Son and successor of Imam Pratmijiyè.
- Father of Imam Jawlagan.

IMAM JAWLAGAN married Rankâwati
- Son and successor of Imam Èshrin
- Father of Imam Shri Farsirâm

IMAM-KING SHRI FÂRSIRÂM
- Son of Imam Jawlagan and His successor to the Imâmat
- **6th Awatâr of God** whose Imâmat marked the entry into the 2nd era of the Trètâ Jûg.

⑥ IMAM-KING SHRI FARSIRÂM AWATâR

- **6th AWATâR** (manifestation) of God whose Imâmat marked the commencement of the 2nd era of the Trètâ Jûg.
- His name, **Shri Farsirâm**, is in the genealogy of the Imams in our previous Ghat Pât-ni Dû'â.
- Son and successor of Imam Jawlagan.
- Mother: Rankâwati
  (Khakhee, "The Dasa Avatara..." p.24)
- Biographical accounts on Imam Shri Fârsirâm are given in many ginâns, such as:

– *Anant Akhâro*, by Pir Hasan Kabirdin (v.421-423).
– *Âshâji, sâtcho Tûn alakh Nirinjan*, by Pir Sadardin.
– *Das Awatâr (moto)*, by Seyyed Imâm Shâh.
– *Kètârè tchalatrè Shah dèw*, by Pir Shams.
– *Kriyâ kâranr ahonisâ jâgo*, by Pir Shams.
– *Mowla mârâji ûniyâ bi ûniyâ*, by Pir Sadardin (about the mûkhis in the 4 jûgs, verses 9-21).
– *Prèm Pâtan rajah man sûdh*, by Pir Shams
– Sâmi Rajah Jampûdipè ûmâyoji, by Pir Sadardin.
– *Sâthè pawal piyo dîn nè rât*, (garbi) by Pir Shams.
– *Tiyân Dûl Dûl ghodè Sâmi Rajah tcharsè*, by Pir Shams

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IMAM-KING SHRI FARSIRÂM
6th Awatâr of God since Shri Machh

TRÈTÂ JÛG 3RD & FINAL PERIOD

IMAM NÛG
- Direct descendent of Imam-King Shri Farsirâm
- Father of Imam Jûjay-Ât

IMAM JÛJAY-ÂT
Son and successor of Imam Nûg

IMAM KÛMB
Son and successor of Imam Jûjay-Ât

IMAM ALIF
Son and successor of Imam Kûmb

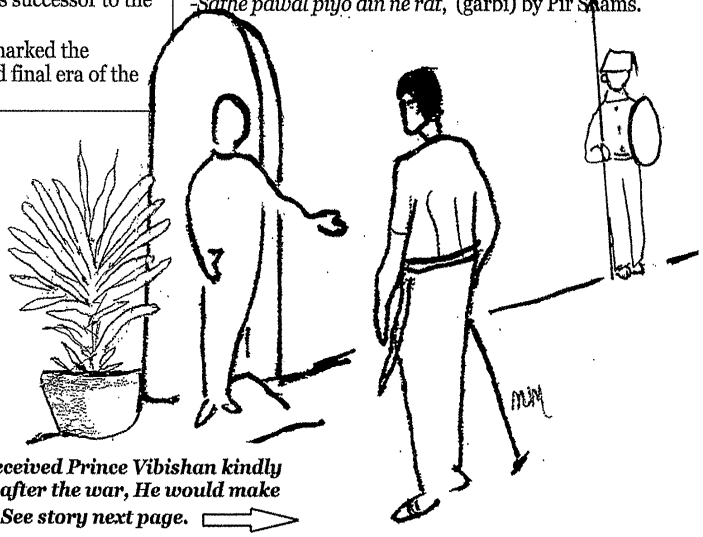
IMAM AJAYPÂL
Son and successor of Imam Alif

IMAM-KING DASHRAT m. Kaushalâwamti
- Son and successor of Imam Ajaypâl.
- His son Shri Râm succeeded Him to the Imâmat and kingdom.

IMAM-KING SHRI RÂM
- Son of Imam Dashrat and His successor to the Imâmat
- 7th **Awatâr** whose Imâmat marked the commencement of the 3rd and final era of the Trètâ Jûg.

⑦ IMAM & KING SHRI RÂM AWATÂR

- 7th **AWATÂR** (manifestation) of God.
- Son and successor of Imam-King Dashrat.
- His name **Shri Râm** is in the genealogy of the Imams in our previous Ghat Pât-ni Dû'â.
- Shri Râm is also mentioned by Imam Sultan Muhammad Shah in His Memoirs, as being a historical figure, divinely inspired. ("Memoirs of The Aga Khan" p.174)
- Mother: Kaushalâwamti (Khakhee, thesis "The Dasa Avatara..." p.28)
- His Imâmat marked the commencement of the third and final era of the Trètâ Jûg. During this time, the Jûjar Veda (Book of God) was still in authority.
- Many ginâns speak of Imam Shri Râm:
  -*Anant Akhâro*, by Pir Hasan Kabirdin
  -*Âshâji, sâtcho Tûn alakh Nirinjan*, by Pir Sadardin.
  -*Das Awatâr (moto)*, by Seyyed Imâm Shâh.
  -*Kriyâ kâranr ahonisâ jâgo*, by Pir Shams.
  -*Kètârè tchalatrè Shah dèw*, by Pir Shams.
  -*Mowla mârâji ûniyâ bi ûniyâ*, Pir Sadardin(about **the mûkhis in the 4 jûgs**, v. 9-21).
  -Prèm Pâtan rajah man sûdh, by Pir Shams (v.53-65)
  -*Sâmi Rajah Jampûdipè ûmâyoji*, by Pir Sadardin.
  -*Sâthè pawal piyo dîn nè rât*, (garbi) by Pir Shams.



Imam-king Shri Râm received Prince Vibishan kindly and promised him that after the war, He would make him the king of Lanka. See story next page.

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All above sources are combined here to form the following chapter:

Imam Shri Râm the 7th Awatâr relieves Sri Lanka from oppression. 3rd & final era of the Trètâ Jûg

The 7th Awatâr of God was Imam Shri Râm, the son of Imam-King Dashrat and Kaushalâwamti. He was born in Ayodhyâ in India at the commencement of the final era of the Trètâ Jûg.

During this time, Sri Lanka was suffering the persecution of king Râwan. Imam Shri Râm warned the king that if he did not stop his evil way of ruling, there would be a war. Râwan chose war. But Râwan's younger brother Prince Vibishan, a royal court minister who worshipped Imam Râm, opposed the Court decision and tried to convince Râwan not wage war with Râm. Furious, Râwan expelled his brother from the Court. Prince Vibishan took his way out of Lanka, crossed the sea, came to Imam Râm and asked if he could join force with Him. Imam received him kindly and promised him that after the war, He would make him the king of Lanka.

To carry his army across the ocean to the island of Sri Lanka, Imam built a stone-bridge across the narrowest point of the ocean (in the *Détroit de Palk*) to reach Sri Lanka and besieged Lanka. The long and fierce battle with king Râwan ended with the victory of Imam Râm. Thus were the people of Sri Lanka relieved from Râwan's oppression and Imam Râm gave the sovereignty of Lanka to Prince Vibishan.

Ginâns conclude:

Know the marvels the Shah has done:
His 7th Awatâr was Râm who triumphed in Lanka.
The Lord built a bridge across the ocean to Sri Lanka. He destroyed demon Râwan and gave the sovereignty of Lanka to Vibishan."

(Source: ginâns *"Kètârè tchalatrè"* v.7/ *"Anant Akhâro"*, v.425/ *"Tiyân Dûl Dûl" v.29-30 - Combined verses, free adaptation by Nargis Mawjee.)

Ginân of new appointments in jamâtkhânâ ♪♫♪

"Amar tè âiyo morè Shâhjijo èmûallâh,
The Divine Order has arrived from our Lord"
written by Pir Sadardin

As understood by Nargis Mawjee

Amar tè âiyo" was written by Pir Sadardin. Ismailis recite this ginân when Mawlana Hazar Imam sends a tâlikâ to His jamât on the occasion of new appointments in jamâtkhânâ.

In this ginân Pir Sadardin explains the true meaning of sèwâ and of the *"Amar i.e. the Divine Order issued by the Imam of the Time"*.

During Shri Râm's Imâmat lived a king named rajah Harischandra. His wife queen Târâ-Lochnâ was a secret follower of Imam Râm. Every night when her husband was asleep, she would leave the palace on her horse named Hanslo and gallop to jamâtkhânâ (*dharam-dwâr*).

One night, the suspicious king followed his wife. He secretly witnessed the religious

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ceremonies in jamâtkhânâ and saw that his wife was given a plate of food.

When she returned, the king said innocently:
— *O my queen, I had a dream that you had gone to visit your lover (piyâriyè).*
(Ginân *"Amr tè âiyo morè..."*, verse 5, free adaptation by Nargis Mawjee)

She replied:
— *O great king, I have no lover to visit.*
(Ginân *"Amr tè âiyo morè..."*, v.6, free adaptation by Nargis Mawjee.)

The angry king took out his sword and said:
— *Râni, mûnè thâdâ-è dèkhâr!*
— *Queen, show me that plate!*
(*Ginân "Amr tè âiyo morè..."*, v.7, free adaptation by Nargis Mawjee)

Târâ Râni prayed to Imam Râm for divine help. Meat turned into grapes, ladûs into oranges, ghûgris into pearls and pûris became pân. (*Ginân "Amr tè âiyo morè..."* v.8 - 10)

On seeing this, the king sat down and said:
— *Râni, mûnè Panth-è dèkhâr!*
— *Queen, show me that Path!*
(*Ginân "Amr tè âiyo morè..."*, v.11, free adaptation by Nargis Mawjee.)

She said:
— *O great king, this Path is not an easy one. It will demand a lot of sacrifice from you. It will demand your sweat (kalèdjâ), it will demand from you to give up your rule and kingdom, your dear horse Hanslo and also your queen's jewellery.*
(Ginân *"Amr tè âiyo morè..."*, v. 12-15, free adaptation by Nargis Mawjee.)

King Harischandra gave up his kingdom for the sake of Satpanth. He and his queen became Imam Râm's mûkhi and mûkhiâni. They carried out their duty so well that Imam Shri Râm granted them everlasting kingdom and made them the saviours of 70 million (7 kror) souls.

See other ginâns on king Harischandra listed in Endnotes below, in particular the ginân *"Mowla mârâji ûniyâ bi ûniyâ"* written by Pir Sadardin **about the different mûkhis in the 4 jûgs**, verses 9-21.

- **In 1874, Imam-Pir Ali Shah The Aga Khan II** made the following farmân in Bombay:
"King Harischandra gave up his kingdom and rule for the sake of True Religion. If you become like him for Mawla, then it will be useful."

(Source: Extract of Farmân made by Imam Ali Shah in Bombay 1874 AD. Unpublished manuscripts in Gûjarâti. - Free adaptation from Gûjarâti by Nargis Mawjee.)

ENDNOTES & REFERENCES

- **About the 7 millions (7kror) souls who achieved Salvation**, see ginân *"Anant Akhâro"* by Pir Hasan Kabirdin, strophes 426-427.
- See also ginân *"Mowla mârâji ûniyâ bi ûniyâ"* by Pir Sadardin **about the mûkhis in the 4 jûgs**, verses 9-21.
- **Other ginâns that speak of rajah Harischandra and Târâ Râni Lochnâ:**
- Âshâji, sâtcho Tûn alakh Nirinjan, by Pir Sadardin.
- Das Awatâr Moto, by Seyyed Imâm Shâh.
-Pahèlâ Kartâ jûg-mân sonânrè ghat, by Pir Sadardin.
- Sâthè pawal piyo din nè rât kè pâmso-rè lol, by Pir Shams.
- Sèjâdiyè sûto rajah nindar dhari, by Pir Sadardin.

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IMÂMAT IN INDIA

COMMENCEMENT OF A NEW AGE: THE DUÂPÛR JÛG.

Duration of Dûâpûr Jûg: 864,000 earth-years.

During this time, the 3rd Veda known as *Sâmâ Veda (Book of Revelations)* became the ground of authority.

Names of Imams given in our previous Ghat Pât-ni Dû'â:

IMAM-KING SHRI RÂM
The 7th Awatâr of God

DÛÂPÛR JUG

IMAM JASHWATANR
- Direct descendent of Imam Shri Râm.
- Father of Imam Wirpâr.

IMAM WIRPÂR
Son and successor of Imam Jashwatanr.

IMAM-KING WÂSÛDÈW married Dèvaki
- Son and successor of Imam Wirpâr.
- His son Shri Krishnâ (or Shri Kân) succeeded Him as Imam and King.

IMAM-KING SHRI KRISHNÂ (or SHRI KÂN)
- Son of Imam-King Wâsûdèw and His successor to the Imâmat and kingdom.
- **8th Awatâr** of God whose Imâmat marked the commencement a new age: the Dûâpûr Jûg.

⑧ IMAM & KING SHRI KRISHNÂ (or KÂN) AWATÂR

- **8th AWATâR** (manifestation) of God.
- **1st Imam of the Dûâpûr Jûg**
- Son and successor of Imam-King Wâsûdèw.
- Mother: Dèwaki (Khakhee, Thesis "The Dasa Avatara...", p.30).

- His name **"Shri Kân"** is in the genealogy of the Imams in our previous Ghat Pât-ni Dû'â. See Annex 1.

- Krishnâ's name is also mentioned by Imam Sultan Muhammad Shah in His Memoirs, as being a historical figure, divinely inspired. ("Memoirs of The Aga Khan" p.174).

- His Imâmat marked the commencement of a new age: the Dûâpûr Jûg. During this time, the *Sâmâ Veda (Book of God)* became the ground of authority.

- Many ginâns speak of Imam Shri Krishnâ:
  - *Anant Akhâro*, by Pir Hasan Kabirdin (v.428-430)
  - *Âshâji, Sâtcho Tûn alakh Nirinjan*, by Pir Sadardin.
  - *Das Awatâr (moto)*, by Seyyed Imâm Shâh.
  - *Kètârè tchalatrè Shah dèw*, by Pir Shams.
  - *Kriyâ kâranr ahonisâ jâgo*, by Pir Shams.
  - *Mowla mârâji ûniyâ bi ûniyâ*, by Pir Sadardin (about the mûkhis in the 4 jûgs, verses 9-21).
  - *Prèm Pâtan rajah man sûdh*, by Pir Shams (v.53-65)
  - *Sâmi Rajah Jampûdipè ûmâyoji*, by Pir Sadardin.
  - *Sâthè pawal piyo dîn nè rât*, (garbi) by Pir Shams.
  - *Satgûr Shams èm boliyâ âj tchè Dasmo Awatâr*, by Pir Shams.
  - *Tiyân Dûl Dûl ghodè Sâmi Rajah tcharsè*, by Pir Shams.

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Imam Shri Krishnâ the 8th Awatâr relieves Mathura from oppression.
Commencement of a New Age:
The Dûâpûr Jûg.

As understood by Nargis Mawjee

The 8th Awatâr of God was Imam Shri Krishnâ, the son of Imam-King Wâsûdèw and Dèwaki. He was born in Mathura, Northern India, at the commencement of the Dûâpûr Jûg. During this time, Mathura was suffering the oppression of His maternal uncle king Kans.

Krishnâ grew up in Mathura, surrounded by the *gopis*, the poor herd boys and girls who were Imam's mûrids and who adored him for being generous, protective and available at all times when they needed help. After his father Imam Wâsûdèw passed away, He became Imam. He destroyed his maternal uncle Kans who was persecuting the people and declared the Dûâpûr Jûg open.

Ginâns conclude:

"In the manifestation of Kân (Krishnâ), the Lord saved many souls. He destroyed His maternal uncle (mâmo) the devil Kans. He saved the mûmins and performed wondrous works for the devotees.
The infant-Lord was surrounded by the gopis. He was Krishnâ, the ferocious Lord of the Three Worlds. He destroyed Kans who could not achieve his ultimate objective. Then You (Krishnâ) reigned."

(Selected and combined verses from the ginâns *Anant Akhâro* v.428-429, *Kiriyâ kâranr ahonisa jâgo* v.16, *Satgûr Shams èm boliyâ âj tchè dasmo awatâr* v.3. - Free adaptation by Nargis Mawjee.)

● **In 1926 at Dar es Salaam,** missionary Sabzâli described in a wâèz an incident which took place while he was travelling in India by train with Imam Sultan Muhammad Shah and other missionaries. When the train stopped at midnight at a station south-east of Delhi, Imam asked missionary Sabzâli in Hindi:

— *"Missionary, yè konsâ station hè?"*
"Missionary, which station is this one?"

Missionary Sabzâli answered:
—*"Khûdâwind, yè Mathura station hè",*
"This is the Mathura station, Khûdâwind."

Laughing, Imam Sultan Muhammad Shah said:
— *"Missionary! Krishnâ Awatâr-mè yahân Mènè gopiyon-ko bohot lâd ladâyâ, bohot khèl liyâ!"*
"Missionary! Here (in Mathura)*, in My Krishnâ Awatâr, I gave lots of love to the gopis, I played (i.e. masti) a lot!"*

(Source: Incident reported by Missionary Bandali Haji in his book entitled *"Noor-en-Allah-Noor"*, Edmonton 1980 p.58. - Free adaptation from Hindi by Nargis Mawjee.)

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KALJÛG

The Dark Age in which we presently live.

4000 BC

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IMÂMAT IN INDIA and ARABIA
4000 BC
Commencement of Kaljûg, the final Age in which we presently live.
Duration of Kaljûg: 432,000 earth-years.

Names of Imams given in our previous Dû'â:

IMAM-KING SHRI KRISHNÂ, 8th Awatâr

APPROACHING **KALJÛG 4000 BC**

IMAM JÂNMÈJÈY
- **Direct descendent of Imam-King Shri Krishnâ**
- **Father of Imam Sèsânand**

IMAM SÈSÂNAND
Son and successor of Imam Jânmèjèy

IMAM SATÂNAND
Son and successor of Imam Sèsânand

IMAM SAWASTHÂN
Son and successor of Imam Satânand

IMAM BOUDHSTHÂN
Son and successor of Imam Sawasthân

IMAM WINWAJRÂJ married Karnâwati
- **Son and successor of Imam Boudhsthân.**
- **His son Shri Boudh (Hazrat Honayn) succeeded Him to the Imâmat and kingdom.**

IMAM-KING SHRI BOUDH (Hazrat Honayd)
- **9th Awatâr, son and successor of Imam Winwajrâj.**
- **Father of Prophet Adam**
- **Shri Boudh's grandson Seth (Shish) succeeded Him to the Imâmat and kingdom. Through Seth (Shish) the Imâmat continued.**

PROPHET ADAM (Eve's husband)
- **Son of Imam Shri Boudh (Hazrat Honayd)**
- **First Rasûl-Prophet in the Kaljûg**

Prophet Adam's sons

IMAM SETH (SHISH) **HÂBIL** **KÂBIL**

⑨ IMAM-KING SHRI BOUDH AWATÂR known in Arabia by the name HAZRAT HONAYN

- **9th Awatâr (manifestation) of God,** known in Arabia by the name of Hazrat Honayn. (H.Corbin, *"Histoire philosophie islamique"* p.129/132)
- His name **"Shri Boudh"** as well as his ancestors' and descendants' names are all given in the Genealogy of the Imams in our previous Dû'â written by Pir Sadardin. See Annex 1 for the Dû'â.
- Son of Imam King Winwajrâj and his successor to the Imâmat and kingdom.
- Born: in Ceylon, India, ± 4000 BC.
- Mother: Karnâwati (Khakhee, *Thesis, "Dasa Avatara..."*p.34)
- **Father of Prophet Adam** (the biblical and qûrânic Adam, Eve's husband)
  Not to be confused with Imam Adam, the First Primordial Adam about whom Hazrat Ali speaks on page 65! They were two different Adam. (H.Corbin, *"Histoire philosophie islamique"* p.129/132)
- Shri Boudh's Imâmat marked the commencement of a **new Age: the Kaljûg** or the Dark Age which is the final age in which we live.
- During this time, the 4th Veda known as ***Athâr Veda*** (Book of God) became the book of authority. Pir Shams says that *"Athâr Veda is the Qûrân"*, that is to say, all divine revelations and instructions received from Allâh during Kaljûg starting from Prophet Adam until Prophet Muhammad. (Pir Shams, Garbi *"Nar Qâsam Shah-nâ farmân"* v. 15)

➔ (Continued)

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- Imam Shri Boudh's **grandson Seth (Shish)**, son of Adam and Eve, succeeded Him to the Imâmat. Through Seth (Shish), the line of Imâmat continued. (See Dû'â Annex I/ H.Corbin, *"Histoire philosophie islamique"* p.129/132)

- Many ginâns speak of Imam Shri Boudh:
  - *Anant Akhâro*, by Pir Hasan Kabirdin (v.431-432)
  - *Âshâji, sâtcho Tûn alakh Nirinjan*, by Pir Sadardin.
  - *Boudh Awatâr*, a granth of 522 distichs written by Pir Sadardin, in which Imam Shri Boudh **Himself** explains the meaning of a true believer and what to expect during Kaljûg.
  - *Das Awatâr (moto)*, by Seyyed Imâm Shâh.
  - *Kriyâ kâranr ahonisâ jâgo*, by Pir Shams (describes the grand war of Mâhâbhârat during the Imâmat of Shri Boudh - verses 17-28)
  - *Kètârè tchalatrè Shah dèw*, by Pir Shams.
  - *Mowla mârâji ûniyâ bi ûniyâ*, by Pir Sadardin (about the mûkhis in the 4 jûgs, verses 9-21).
  - *Prèm Pâtan rajah man sûdh*, by Pir Shams (v.53-65)
  - *Sâmi Rajah Jampûdipè ûmâyoji*, by Pir Sadardin.
  - *Sâthè pawal piyo dîn nè rât*, garbi by Pir Shams, (v.9).
  - *Tiyân Dûl Dûl ghodè Sâmi Rajah tcharsè*, by Pir Shams.

NOTE

1. **Imam Shri Boudh** must not be confused as is often the case with **Gautama Buddha** whose real name was Sidhârtâ. Gautama Buddha-Sidhârtâ was an Indian prince who lived and died in India. He was, as Imam Sultan Muhammad Shah said in His Memoirs, a "*divinely-inspired messenger*" who lived in Northern India from 560 to 480 BC and whose doctrine later gave birth to Buddhism. Buddhism remained a local religion in India for the first 200 years after Buddha's death. Later, trade between India and China brought Buddhism to China and by the 5th century AD, it was carried further East. (Hattstein, "Les Grandes Religions" p.26/ Aga Khan III, "Memoirs of The Aga Khan" p.174)

2. Imam Shri Boudh must not be confused with **Imam Boudhsthân** who was His grandfather. (See Annex 1 for The Genealogy of the Imams since Creation in our previous Dû'â.)

3. Imam Shri Boudh must not be confused with **Imam Gautam** who was His ancestor and the great-grandfather of Imam Shri Narsih, the 4th Awatâr. (See Annex 1 for the Genealogy of the Imams since Creation given in our previous Dû'â.)

Continued on following pages...

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1ST Period: Imâmat in India

The War of Mâhâbhârat

Imam Shri Boudh (Hazrat Honayn) relieves Northern India from oppression

Commencement of Kaljûg 4000 BC

As understood by Nargis Mawjee

The 9th Awatâr of God was Imam-King Shri Boudh, the son of Imam-King Winwajrâj and Karnâwati. He was born 4000 BC in Ceylon, India, where He lived with His family and His unique son Adam, the biblical and qûrânic Adam (Eve's husband). Later, Imam Shri Boudh moved with His family to Arabia where He became known as **Hazrat Honayn**. His Imâmat marked the commencement of a New Age: the Kaljûg.

(Sources: H. Corbin, "Histoire de la philosophie islamique" p.129,132/ Corbin, "Épiphanie divine" p.168/ Pir Sadardin, "Ghat-Pât-ni Dû'â" and above-listed ginâns.)

The War of Mâhâbhârat in India - 4000 BC

During this time, in Northern India, lived five righteous brothers known as **the Pânch Pândaws, namely king Jûjeshtan, Bhim, Arjûn, Sohodèw and Nakûl**. They were the mûrids of Imam Shri Boudh and they were very much loved by the people over whom they ruled. However, they had envious cousins known as the Kawraws who wanted to misappropriate their kingdom. One day, the Pândaws were tricked in a game of dice by the eldest Kawraw named Dûryodhan and lost their kingdom. It obliged them to go into exile for 13 years after which time, as agreed, they would get their kingdom back. When the Pândaws came back from their exile, the wicked Kawraws refused to return to them their kingdom. The Pândaws warned their cousins that if the kingdom was not returned to them, they would go to war.

Imam Shri Boudh came to meet the Pândaws and the Kawraws to see if there was a possibility to settle their conflict peacefully. Imam suggested the Kawraws to give back as little as one village to each of the five Pândaws and thus avoid war. The Kawraws refused to negotiate, which led to the *Grand War of Mâhâbhârat*. Imam Boudh joined the Pândaws in the war which ended with the victory of the Pândaws.

King Jûjeshtan, the eldest Pândaw, became Imam Shri Boudh's mûkhi. Thanks to him and his brothers, numerous people embraced Satpanth religion in India. Imam made them the saviours of 90 millions (9 kror) souls.
(Sources: For the **90 the millions souls**, see ginân *"Boudh Awatâr"* by Pir Sadardin, verses 450-1 & 480./ See also ginân *"Mowla mârâji ûniyâ bi ûniyâ"* by Pir Sadardin about **the different mûkhis in the four jûgs**, verses 9-21.)

In the ginâns, the War of Mâhâbhârat is described as follows:

The Lord manifested as ***Boudh***
when the Jûg (Age) began.
The war drums were beaten and the trumpets blown.
Dûryodhan (leader of the Kawraws) arrived.
Arjûn (the 3rd Pândaw) wearing his bow sat in his chariot,
Dûryodhan too had brought his chariot;
Bhim's mace thundered across the sky;
Nakûl endured great sufferings.
The Kawraws lost and the Pândaws were victorious
because the Lord had brought an army;
that deed was recorded for ever;

(Continued...)

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The five were the Pândaws, the sixth was the Lord;
from their midst came the religion (dîn).
The righteous were happy.
Along with Arjûn, countless were honoured.
The Shah manifested as Boudh
He saved the five Pândaws;
He rescued king Jûjeshtan (eldest Pândaw) thanks to whom 90 million (9 kror) souls were granted salvation.
*O Lord! **In the manifestation of Boudh***
You destroyed demon Dûryodhan and all the Kawraws.
The Lord performed wondrous work for the pious.
Lord, You are eternal."

(Sources: Combined verses from ginâns *Kriyâ kârarr ahonisâ jâgo*, by Pir Shams, verses 17-28/ *Tîyân Dûl Dûl ghodè* by Pir Shams, v.33-34/ *Anant Akhâro*, by Pir Hasan Kabirdin, v.431-432 - Free adaptation by Nargis Mawjee)

Imam Shri Boudh speaks to the Nature just before the commencement of Kaljûg : India 4000 BC

Pir Sadardin writes in his ginân "*Boudh Awatâr*" that after leaving the Pândaws, Imam Shri Boudh met on His way the (soul of the) river Ganges who had come out of its bed to meet Him, bringing with it the (souls of the) 68 temples scattered on its shore. All fell at Imam's feet, weeping.

Imam Boudh asked the Ganges:
— "***GANGÂJI**, tamè thâm tchoriyâ kèm?*
— "***O GANGES**, why did you come out of your bed?"*

(Source: ginân "Boudh Awatâr" by Pir Sadardin, v. 368, free translation by Nargis Mawjee)

The Ganges and the temples said to Imam that they did not want to enter Kaljûg, the sinful Age that was about to begin:

— *"O CREATOR, You are sending us into Kaljûg. How shall we tolerate living in the Kaljûg during which time people will commit crimes without regret? After committing their crimes, they will join their hands in prayer in the temples. Their sins will be on us... Without You, we will not survive. O CREATOR, if You stay manifested during Kaljûg, we will not leave our shore."*
(Ginân "Boudh Awatâr" by Pir Sadardin, v. 363-383, free translation by Nargis Mawjee)

Imam Boudh comforted the Ganges and the temples::
— *"Listen to My words, beloved Ganges, during Kaljûg I will be living in the West, in the Iraq continent where I will assume My Tenth Awatâr (manifestation) but the ignorant will be unaware of it. O Ganges, you are all born of the Miracle of the Creator. Stay the way the Creator created you, stay in His Miracle."*
(Ginân "Boudh Awatâr" by Pir Sadardin, v. 384-394, extracts, free translation by Nargis Mawjee)

Imam promised to set them all free from sin on the Day of Judgement. The Ganges and the 68 temples calmed down and returned to their shore, happy.

Now the (souls of the) stones and clay were most anxious to know what would be their destiny during Kaljûg. They came to Imam Boudh, requesting His Mercy:
— *"We are innocent... Have pity, Lord, don't send us there (in Kaljûg). Lost people will be decorating us and those fools (mûrakh lokâ) will bow down to us, calling us "God".*

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Imam Boudh said:
— *"Don't you worry, beloved clay and stones, we will settle accounts with them on the Mâhâdan Day, the Day of Judgement."* So was the Nature at peace.
(Ginân "Boudh Awatâr" by Pir Sadardin, v. 436-445, extracts, free translation by Nargis Mawjee)

2nd period
Imam Shri Boudh (Hazrat Honayn) and His son Adam migrate to Arabia
4000 BC

"Do you know what was that Stone?"

Prophet Adam (the husband of Eve) was, as it has been said earlier, the son of Imam Shri Boudh and **the first Rasûl-Prophet of Allâh** at the commencement of Kaljûg. He was born 4000 BC in Ceylon, India, where he grew up and received his prophethood.

Imam Jâfar al-Sâdiq has explained how Adam received the Divine Call in India before coming to Arabia. Professor Dr. Henry Corbin has given a French translation-interpretation of it in his book *"Temple et Contemplation"*. Here is a brief summary:

— ***"Do you know what was that Stone?"*** Imam Jâfar al-Sâdiq asked to one of His mûrids as they were discussing about the origin of the Black Stone of the Kaaba. No, His mûrid did not know and Imam Jâfar al-Sâdiq explained it to him in the following way:

"**The Stone** was formerly an Angel among the princes of angels who all stood before God. When God received the oath of allegiance from the angels, this Angel named Gabriel was the first to express his faith, devotion and commitment to Him."

NOTE: This oath of allegiance (bayat) in heaven is described in the Qûrân 7:171, as to Allâh's first question to which all souls were asked to answer before they were placed on earth. Allâh asked: *"Am I not your Lord?"* All souls responded: *"Yes, we do testify!"* This sealed an eternal pact of commitment with Allâh. For further detail, see under "Dasond" Annex 2.

Imam Jâfar al-Sâdiq continues: "Therefore God chose Angel Gabriel as His *fidèle de confiance* and made him the Witness of all the souls who gave their oath of allegiance to God. On the Day of Judgement, Angel Gabriel will testify to God for all the souls who kept their promise. Thus Angel Gabriel had witnessed Adam's oath and full commitment to God in Heaven.

Then Adam took his earthly birth in Ceylon, India (4000 BC), and when the time came for him to receive his prophethood, God gave Angel Gabriel the form of a white pearly stone and threw the stone from Heaven towards Adam who was still living in India. Adam noticed the white stone but did not recognize it. For him, it was just a white stone. Then, with God's permission, the stone began to speak:
— *"O Adam! Do you recognize me?"*

— *"No"* said Adam.

At that moment, Angel Gabriel came out of the stone, showing his real form, and reminded Adam:
— *"O Adam! Do you remember your promise and commitment to Allâh (in heaven)?"*

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Adam startled. Recognizing Angel Gabriel who had been his witness in Heaven, he embraced him and in front of him again Adam pledged his eternal commitment to Allâh.

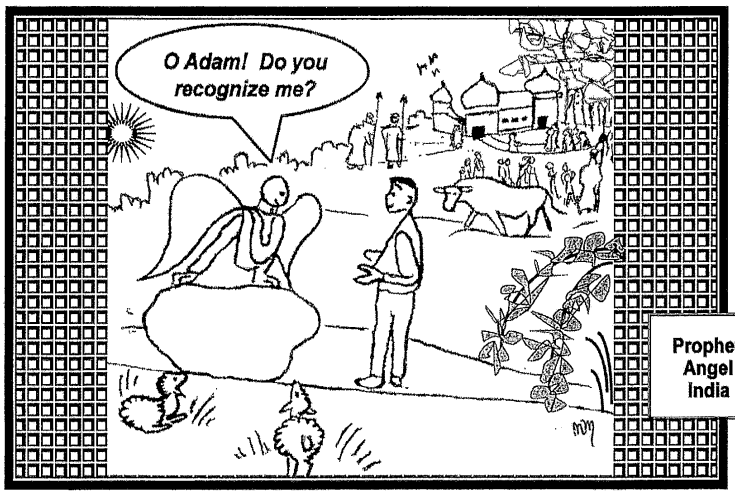
It was **this** stone, Imam Jâfar al-Sâdiq says, that Prophet Adam had brought on his shoulder from India to Arabia in the company of Angel Gabriel. When they came to Arabia, the Angel took Prophet Adam to Mount Arafat (12 miles south of Mecca). A white cloud descended, covering them with its shadow. Angel Gabriel asked Prophet Adam to draw with his foot the perimeter of the shadow created by the white cloud on the ground to set the boundary of the future House of God, the 'Kaaba'. Then Prophet Adam performed seven circumambulations around that perimeter, pledging his eternal devotion to Allâh, requesting guidance, protection and mercy."

Imam Jâfar al-Sâdiq
Imâmat: 732 - 765
(Source: Farmân published by Henry Corbin *"Temple et Contemplation"*, p. 233, 255-265, 272. - Summarized from the French by Nargis Mawjee.)

● We have no idea when the white stone turned into a black stone but during the siege of Mecca in 683 AD, the Kaaba caught fire and the heat cracked the stone into three parts. The stone was repaired and held together with a silver band. Then in 930 during Fatimid times, Qarmatians raided Mecca, stole the black stone and carried it to Bahrein. Ransom was offered for it, which was ignored. Then twenty-one years later, in 951, it was thrown into the Friday Mosque of Kufa. The stone was now in seven pieces.

Presently, the egg-shaped stone is located in the south-east corner of the Kaaba — "Kaaba" in Arabic means "Cube". The stone is displayed about 1.5 meter from the ground and its size is about 38 cm high and 28 cm wide set in a silver chasing and its colour is black with reddish tones and yellowish particles.
(Source: C. Glassé, *"The Concise Encyclopedia of Islam"*, Harper Collins, 1991, "Black Stone" p.77)

Do You know what was that Stone?



Prophet Adam and Angel Gabriel in India - 4000 BC

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3rd period: Imâmat in Arabia

Imam Shri Boudh (Hazrat Honayn) announces the appointment of His son Adam as the Prophet of God

4000 BC

Shri Boudh's Imâmat in Arabia is described both in the Qûrân and the farmâns. As Dr. Henry Corbin pointed out: *"...we know now from the Ismaili interpretation of this qûrânic sûrâ 2:28 that it is the last Imam of the Cycle preceding ours who is speaking to His people in this sûra."*
(H.Corbin, *"Commentaire de La Qasida Ismaélienne d'Abû'l-Haytham Jorjani"*, pp. 81-82. - Free adaptation from French by Nargis Mawjee. For the French original, see Endnotes.)

After the Kaaba was built, Imam Shri Boudh (Hazrat Honayn) assembled His jamât to announce the appointment of His son Adam as the prophet of God. Imam commanded all mûrids to bow down to Prophet Adam and pledge their loyalty to him. All mûrids bowed down and pledged their loyalty to Prophet Adam except Iblis whose real name was Harith ibn Mûrrâ and his friends amongst whom was Kâbil, the eldest son of Adam, who felt proud and refused to bow down. *(Corbin, "Temps cyclique et gnose ismaélienne"*, p.56.)

Imam asked Iblis and his friends:
— *"O Iblis! What is the reason for being among those who do not bow down when I command you?"*
(Qûrân, sûrâs 2:28-34/ 15:29-35/ 38:71-78)

Iblis replied with arrogance:
— *"I am better than this man Adam who is created from mud whereas I am created from fire."*
(Qûrân, sûrâs 15:29-35/7:10-11)

Imam said to him:
— *"Then get out from here! It is not for you to show pride here. So get out! You are rejected, accursed. And the curse shall be on you till the Day of Judgment."*
(Qûrân, sûrâs 7:7-13/15:29-35, combined extracts, free transl. from French by Nargis Mawjee.)

After Imam Shri Boudh passed away, His grandson Seth (Shish) succeeded Him to the Imâmat and kingship. Imam Seth (Shish) helped his father Adam in his prophetic mission.

About this whole matter, Imam al-Mûstansir bi'llâh II explained in a farmân that *'Iblis' pride and disobedience turned all his worship and good actions into nothing. They were burnt by the fire of self-being... and thus they perished. The cause of this was disobedience... Therefore the worship which is acceptable is that in which you recognize the Lord of the religion, obeying His orders and accepting every order which is issued by Him without asking questions as to 'why' and 'how'... The true believer is one who follows the Imam of his time and awaits His order. Whatever the Lord of the Time, who is the Master of Religion, orders him, he listens and acts accordingly."*

Imam al-Mûstansir bi'llâh II
(Source: Farmâns published by W. Ivanow *"Pandiyât-I Jawânmardî or Advices of Manliness"*, Leiden, Brill 1953, paragraphs No.81-82, pp. 50-51 - combined extracts.)

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ENDNOTES & MORE REFERENCES

1. À propos du verset qorânique 2:28 où Dieu s'adresse aux anges, Henry Corbin écrit: *"...Pour notre part, nous savons que selon l'éxégèse ismaélienne, c'est le dernier Imam* (du cycle qui précéda le nôtre) *qui parle dans ce verset, et les anges, ses interlocuteurs, ce sont les 'anges terrestres', c'est-à-dire les dignitaires de la pure religion en vérité (l'ismaélisme éternel), ceux du cycle qui précéda le nôtre."*
(Henry Corbin, *"Commentaire de La Qasida Ismaélienne d'Abû'l-Haytham Jorjani"*, pp. 81-82)

For more on Shri Boudh/Hazrat Honayn's Imâmat, see other books by Henry Corbin: *"Temps cyclique et gnose ismaélienne"* p.94/ *"Trilogie ismaélienne"* part 3 p.126.

2. **For more on Adam's prophethood,**
- see Imam Sultan Muhammad Shah's farmân made in Cutchh, Nagalpur 25 nov. 1903.

– see Qûrân 3:33/ 6:84-89: *"God chose Adam, Noah, the family of Abraham and the family of Imrân above all people. Each of them We preferred above the people and their fathers, descendants and brothers. We chose them and We guided them to the straight path... they are the ones to whom We have given the Book, authority and prophethood."*

– **For more on Prophet Adam living in India,**
- Y. Marquet, *"La philosophie des Ikhwân al-Safâ"* p. 433.
– Henry Corbin, *"Temple et Contemplation"*, pp. 233, 255-265, 272.

4. **On Imam Adam, the First Adam**, see Henry Corbin, *"Histoire de la philosophie islamique"* p.127-129.

5. **Kâbil (biblical Cain)**, the friend of Iblis, was the eldest son of Adam and Eve. Jealousy made Kâbil kill his brother Hâbil.

☛ **Taking Kâbil's example, Hazrat Ali explained:**
"Do not be like this man (Kâbil) who was vain and self-conceited against his own brother without possessing any real superiority over him. He became arrogant because envy developed into jealousy and jealousy into animosity in his mind and Satan fanned these flames into fury and made him kill his brother. With the result that he was damned eternally... You must take warning from the fate of the nations passed before you. When you carefully deliberate over the histories of the past nations, follow the ways which brought them honour and glory, which carried blessings of the Lord in their wake and which enhanced their respect, veneration and reverence among their contemporaries."

Hazrat Ali
(Source: Farmâns in *"Nahjul Balagha"*, transl. by Syed Mohammed Askari Jafery, Elmhurst, NY 1981 - combined extracts, pp.163, 166)

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IMAM SHRI BOUDH (HAZRAT HONAYD)
- **9th Awatâr of God - 4000 BC**
- **Father of Prophet Adam**
- **His grandson Seth (Shish) succeeded Him the Imâmat, according to our previous Dû'â (see Annex I)**

PROPHET ADAM married Eve
- Son of Imam Shri Boudh (Hazrat Honayn).

IMAM SETH (SHISH)
- **3rd son of Adam and Eve.** (Bible, Gn. 5:3-4)
- **Grandson of Imam Shri Boudh and His successor to the Imâmat.**
- **Through Seth (Shish) the line of Imâmat continued.**

IMAM ÛKNÛKH I (biblical ENOCH I)
- Son and successor of Imam Seth (Shish).
- He must not be confused with Imam Hermes i.e. the biblical Enoch II

IMAM KENAN (biblical)
- Son and successor of Imam Ûknûkh I

IMAM MAHALALEEL (biblical)
- Son and successor of Imam Kenan

IMAM JARED (biblical)
- Son and successor of Imam Mahalaleel

IMAM HERMES *Trismegistus* (biblical ENOCH II) 3200 BC
- Son and successor of Imam Jared.
- Great-grandfather of Prophet Noah.

IMÂMAT IN ANCIENT GREECE AND MESOPOTAMIA - ± 3200 BC

IMAM HERMES *Trismegistus* *"The Thrice-Great Hermes"* (biblical ENOCH II)

- Son and successor of Imam Jared (biblical), direct descendent of Imam Seth (Shish), the 3rd son of Prophet Adam and Eve.
- Great-grandfather of Prophet Noah
- In Egypt, Syria and Phoenicia, he was known by the name **"Toth"** which means *"God in the human form"*.
- Emperor of the Ancient Greece and Mesopotamia.
- Patron of Knowledge and God of Wisdom.

The Thrice-Great Hermes

Imam Hermes is renowned for His Knowledge. Plato, the Greek philosopher (347 bc) described Him as the *"founder of numbers, geometry, astronomy and letters"*.

- The Ismaili Encyclopedia of the Ikhwân al-Safâ (9th/10th c. ad) portrays Hermes as the founder of all sciences. (Y.Marquet *"La philosophie..."* p.22-23)
- In the Babylonian accounts of the wise Hermes, he held the secrets of the universe necessary for human life and civilization. His scientific teachings included mathematics, letters, astronomy, cosmography, meteorology, dealing with such matters as the heliocentric motion of the planetary bodies in our solar

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system, the earth's daily axial revolution, the law of gravitation and other scientific facts. (Bible Dictionary, Ill., USA, 1986, p. 333)

● The Bible speaks of Hermes (i.e. Enoch) as a man of outstanding sanctity *"who walked with God and enjoyed close fellowship with God."* (Bible, Gen.5:18-24/6:9)

● In the dictionary, Hermes Trismegistus is the Greek God and the author of mystical, astrological and alchemical doctrines.

● Even in our vocabulary, Hermes' name has become generic. For example, words like *hermetic* and *hermetical* denote something so tightly or so perfectly sealed that no air can get in. This definition is explained by the fact that Hermes' doctrine by its very nature was esoteric and therefore not readily accessible.

● Imam Sultan Muhammad reminded all Europeans in 1951 in a letter to *The London Times* when it attacked Islam:

"How can Europeans be so ignorant as to have forgotten that in the first century of Islam the Caliphs ordered that all that was best in Greek and Roman cultures should be assimilated; that not only the philosophy, medicine, and science of Greece, but its poetry and drama were carefully translated into Arabic and were generally sought not by the learned but also by the pious? It is due to the spirit of tolerance of Islam that even the smallest Christian and Jewish minorities survived and kept all their doctrines during the thousand years of Muslim rule."

Imam Sultan Muhammad Shah
Letter to *The London Times*
Cannes, 3 November 1951

The Hermetic Literature

The Hermetic literature is a vast collection of writings connected with Hermes Trismegistus. The writings cover not only science and philosophy but also spiritual matters such as *"The knowledge of God Who by a word created all things that are"* (in Poimandres 21), or the Soul, i.e. the purification a soul must reach during its cyclical life to attain happiness and final liberation and absorption into God, this earthly life being a constant process of striving to attain Divine Light. The earliest surviving literature of this type dates back to the 2nd century BC, even earlier. The most famous is the *"Poimandres, the Knowledge of God"*. For more on Hermes and the Hermetic literature, see Henry Corbin, *"Histoire de la philosophie islamique"* p.179-183.

Imam Hermes opens up the door of His Mercy to His jamât

The following farmân by Imam Hermes has been preserved in the Emerald Tablet No.11. It is entitled *"The Key to what is Above and to what is Below - La Clef de ce qui est en haut et de ce qui est en bas"*. Selected and combined extracts.

Imam Hermes declared:

"I travelled era after era deathless yet I lived amongst you since the very beginning in order to bring you from darkness to light. O you the people amongst whom I walk! Know that I am the Guardian of the secrets of the Great Race, I am the Key to Life... The very first time I came to you, you were in the darkness. With My power and knowledge I lifted you so that you may shine amongst the people. Yes, I found you without any knowledge, a bit more elevated than

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animals. Then I lighted the flame of knowledge till the flame shone amongst the people... O people! Know that you should aim at perfection, for only thus you can reach the goal.... Listen to My words and become greater than common men... Now remove your burdens and chains and let your soul rise. You are now the Great Light. Look no more towards darkness. Turn your eyes towards Light and you will become an enlightened child."

Imam Hermes "Trismegistus"
± 3200 bc

(Sources: Corpus Hermeticum Tabula Smaragdina, Table d'Émeraude No.11 *"La Clef de ce qui est en haut et de ce qui est en bas"*, Selected & combined extracts - Free adaption from French by Nargis Mawjee.
For the French version, see Endnotes.
See also Dr. Corbin who dedicated a chapter on Hermes in his book *"Histoire de la philosophie islamique"* p. 179ss.)

Endnotes

Version française de la Grande déclaration de l'Imam Hermès Trimégiste tirée de la Table d'Émeraude No.11 intitulée *"La Clef de ce qui est En Haut et de ce qui est En Bas"* (extraits choisis et combinés):

"J'ai traversé les époques sans connaître la mort et pourtant j'ai vécu parmi vous depuis le début du savoir afin de vous sortir des ténèbres de la nuit et vous conduire vers la Lumière. Vous les peuples parmi lesquels je marche... j'ai été le gardien des secrets de la grande race, gardien de la clef qui mène à la vie... La première fois que je suis venu vers vous, je vous ai trouvés dans des cavernes rocheuses. Grâce à mon pouvoir et à ma sagesse je vous ai élevés pour que vous puissiez briller comme des hommes parmi les hommes. Oui, je vous ai trouvés sans aucune connaissance, à peine plus évolués que les animaux. J'ai alors allumé la flamme de la conscience jusqu'à ce qu'elle brille parmi les hommes... Libre, laisse ton âme s'élever, libre des chaînes et des entraves de la nuit. Lève tes yeux vers le soleil... Sache que tu es la grande Lumière... Ne regarde plus dans les ténèbres. Élève tes yeux vers le firmament. Laisse monter librement ta flamme de lumière et tu deviendras un enfant de la Lumière."

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IMÂMAT IN MESOPOTAMIA 3200 BC
RECAP

IMAM SHRI BOUDH (HAZRAT HONAYD)
- **9th Awatâr of God**
- **Father of Prophet Adam**
- **His grandson Seth (Shish) succeeded Him to the Imâmat**

PROPHET ADAM
- **Son of Imam Shri Boudh (Hazrat Honayd)**
- **Father of Imam Seth (Shish)**
- **1st Rasûl Prophet of Allâh during Kaljûg**

IMAM SETH (SHISH)
- **3rd son of Prophet Adam and Eve**
- **Grandson of Imam Shri Boudh and his successor to the Imâmat.**

IMAM HERMES *Trismegistus*
- **Direct descendent of Imam Seth (Shish)**
- **Great-grandfather of Prophet Noah**

IMAM METHUSELAH (Biblical)
- **Son of Imam Hermes**
- **Father of Imam Lemek**

IMAM LEMEK (biblical LAMECH)
- **Father of Prophet Noah.**
- **Imam Lemek's grandson Sâm (biblical Shem) succeeded Him to the Imâmat. Through Sâm, the Imâmat continued.**

PROPHET NOAH (ar. Nabi Nûh)
- **2nd Rasûl-Prophet of Allâh during Kaljûg.**
- **Son of Imam Lemek and father of Imam Sâm (biblical Shem).**

3 sons

IMAM SÂM (biblical Shem) | **HAM** | **JAPHETH**

IMAM SÂM (biblical SHEM)

- ± 3200 BC
- 1st son of Prophet Noah.
- Grandson of Imam Lemek (biblical Lamech) and His successor to the Imâmat. Through Sâm (biblical Shem) the line of Imâmat continued. (Henry Corbin, *"Temps cyclique et gnose ismaélienne"* p.200)
- His name **"Sâm"** is mentioned in the Genealogy of the Imams in our previous Dû'â. See Annex 1 for the Dû'â.
- In Mesopotamia He was known by the name **Sumer**. His followers were the **Sumerians**. See Endnotes.
- His son, Arpachshad (Sumerian Utanapishtim), succeeded Him to the Imâmat. (H.Corbin, *"Temple et Contemplation"* p.119)

IMAM SÂM (biblical SHEM)
and
PROPHET NOAH (qûrânic NABI NÛH)

± 3200 BC

● Prophet Noah in the Qûrân

Noah was a righteous man and **the 2nd Rasûl-Prophet of Allâh** during Kaljûg. He was born ± 3200 BC in the south of Mesopotamia. His father's name was Imam Lemek (the biblical Lamech). After Imam Lemek passed away, his grandson Sâm (bibl. Shem) became Imam. Imam Sâm helped his father Noah in his prophetic mission. (H.Corbin, *"Temps cyclique..."*, p.200)

(Continued...)

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According to the Qûrân, there were many unbelievers in the time of Noah. Unrighteousness was their way of life. One day, Angel Gabriel brought God's farmân to Noah to tell the unbelievers to abstain from sin and warn them of the consequences of ignoring the Wrath of God. (Qûrân, sûrâ 11:25)

Prophet Noah said to the unbelievers among whom was one of his sons named Ham:
– *"I have come to you with a clear warning from God that you serve none but Him".*
(Qûrân, sûrâ 11:25)

The unbelievers replied:
- *"We see in you nothing but a man like ourselves. Nor do we see in you any merit above us; in fact we think you are liars!"*
(Qûrân, sûrâ 11:27)

Prophet Noah persisted:
- *"O my people! I ask you no money. My reward is from God only. And I do not claim to be an angel... but if you turn away, I at least conveyed the Message with which I was sent to you."*
(Qûrân, sûrâ 11:29/57)

The unbelievers said:
- *"O Noah! You have disputed with us, and much have you prolonged the dispute with us. Now bring on us what you threaten us with, if you speak the truth."*
(Qûrân, sûrâ 11:32)

Prophet Noah said:
- *"Truly, God will bring it on you if He wills, and then you will not be able to ward it off."*
(Qûrân, sûrâ 11:33)

The unbelievers said:
- *"You have forged everything."*
(Qûrân, sûrâ 11:35)

Prophet Noah said:
- *"If I had forged it, on me would be the sin. And I am free of the sins of which you are guilty."*
(Qûrân, sûrâ 11:35)

The Lord said to Prophet Noah:
- *"None of your people will believe, except those who have believed already. So grieve no longer over their evil deeds. Construct an Ark under My eyes and My guidance, and address Me no further on behalf of those sinners for they are about to be drowned in the flood."*
(sûrâs 11:36-37/ 23:27)

Prophet Noah said to the Lord that he was worried for his son who was with the unbelievers. The Lord said:
- *"O Noah! He is not of your family because his conduct is unrighteous."*
(sûrâ 11:45-46)

When the Ark was being built, the unbelievers mocked Prophet Noah who said to them:
- *"You can ridicule us now. Soon you will know on whom will descend God's wrath that will drown them."*
(sûrâ 11:38-39)

When Prophet Noah, Imam Sâm (Shem) and the believers were entering the Ark, Noah called out to his son:
- *"My son, embark with us, be not with the unbelievers!"*
(sûrâ 11:42)

The son replied:
- *"I will climb on some mountain, it will save me from the waters!"*
(sûrâ 11:43)

Prophet Noah said:
– *"This day, nothing can save."*
(sûrâ 11:43)

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God loosed the waters in the form of heavy rains and winds. Water sources and fountains gushed from the ground. They were of such force that the Qûrân says : *"it plucked out men as if they were roots of palm-trees torn up from the ground."*
(sûrâ 54:20)

Days later the Ark reached the land safely and Prophet Noah received the final Revelation from the Lord:
- *"O NOAH! Come down from the Ark with Peace from Us, and blessing on you and on the people with you."*
(Qûrân, sûrâ 11:48)

● The Ark of Noah in the farmâns

*"Some people appeal to God while they have no knowledge of the Imam of their time, or oppose Him. They should enter **the Ark of Noah** of the time because all other ships will be drowned. Therefore follow the spiritual Authority and your Leader, so that you may sit in the House of Truth, entering the Ark of Noah of your time, and reaching the land safely."*

Imam al-Mustansir bi'llâh II
(Farmân extracts from "*Pandiyât-i Jawânmardî*", paragraphs 46-47, p.29.)

*"O Mankind!... **I am the companion of Noah and his Saviour**... I am the Compassionate. I am the Merciful. I am Ali ibn Abi Tâlib!"*

Hazrat Ali
(Extract from the Grand Declaration of Hazrat Ali, known as the "*Khûtbâ al-Bâyân*"
See under "Hazrat Ali" for the Grand Declaration.)

*"... and I appeared in the time of Adam and the dawa was Eve — we assembled the hearts of the believers and the cycle of Adam and his dawa passed. Then **we appeared in the time of Noah** and the people were drowned in My dawa. Whoever trusted in My knowledge was saved by My Grace and Mercy...I am the Master of Mercy and Dispenser of forgiveness and the clear truth..."*

Imam Alâ Muhammad
12th c. AD, Alamût
(Extracts of His Grand Declaration published in Hodgson 'The Order of the Assassins' p.199-201.
See under 'Imam Alâ Muhammad" for more of His Grand Declaration)

Endnotes

(*) Sumerians

Sumerians were the followers of **Imam Sâm (the biblical Shem)** who was also known by the name of **Sumer**.

The history of the Sumerians falls between 3200 and 1960 BC. Their vast literature covers number of Creation stories such as God brought the creation into being by His commanding Word, the creation of mankind by God, the creation of man from clay. Sumerians were also concerned with questions such as the search for immortality and man's relationship with the spiritual world.

(Continued...)

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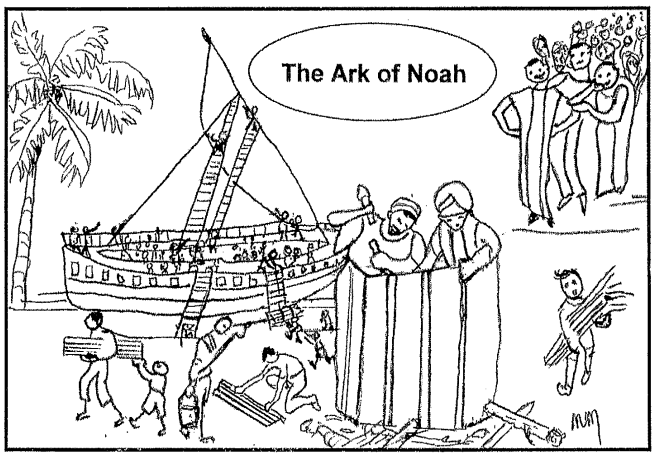
Their invention of the cuneiform script, i.e. the wedge-shaped characters which were originally developed for legal, economic and administrative purpose, was employed for all types of literature throughout the East.

● In addition to their literary heritage, Sumerians gave to later civilizations their concept of law and government backed by a "scientific technology". Astronomy and mathematics used both the decimal and sexagesimal systems, including the subdivision of time and area into degrees from which we derive our hours, minutes and linear measurements!

● The wheel was developed for transport. Their architectural techniques included the arch, vault, dome, niches, columns as well as decorative techniques stucco and inlay used on temple *façades*, the temple platform and the stepped pyramid.

[Source: "Bible Dictionary", pp.1102,1150, S.N.Kramer, "The Sumerians: their history, culture and character", 1963]



When the Ark was being built, the unbelievers mocked Prophet Noah.

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IMÂMAT IN ARABIA 2000BC

IMAM SÂM (biblical SHEM)
Son of Prophet Noah

↓

IMAM SALÂM
- **Descendent of Imam Sâm (biblical Shem)**
- **His name 'Salâm' is in our previous Dû'â.**
- **His son Malkân-è Salâm succeeded Him to the Imâmat.**

|

IMAM MALKÂN-è SALÂM
(biblical KING MELCHIZEDEK)
- **± 2000 BC**
- **Son and successor of Imam Salâm.**
- **Father of Prophet Abraham**
- **His grandson Ismaël (biblical Ishmaël) succeeded Him to the Imâmat and kingdom.**

|

PROPHET ABRAHAM
- **3rd Rasûl-Prophet of Allâh during Kaljûg**
- **Son of Imam Malkân-è Salâm (biblical king Melchizedek)**

|

2 sons

IMAM-KING ISMAËL (biblical Ishmaël)
- **1st son of Prophet Abraham**
- **Grandson of Imam Malkân-È Salâm (king Melchizedek) and his successor to the Imâmat & kingdom.**
- **Through Ismaël (Ishmaël) the line of Imâmat continued.**
- **According to the Bible, Ismaël was the father of 12 princes.**

Gn.17:20-21

ISAAC whose descendance included Prophet Moses, King David, & King Solomon

IMAM MALKÂN-è SALÂM (biblical KING MELCHIZEDEK)

- ± 2000 BC
- Son and successor of Imam Salâm.
- Father of Prophet Abraham
- His grandson Ismaël (biblical Ishmaël) succeeded Him to the Imâmat and kingdom.

- His name **"Malkân-è Salâm"** is in the Genealogy of the Imams in our previous Dû'â. See Annex 1 for the Dû'â.

- The Bible portrays Him both as a historical personage and divine *"having neither beginning of days nor end of life."* The Bible writes:
  "This Melchizedek, king of Salem (peace), who met Abraham returning from the battle of the kings, and blessed him, to whom also Abraham gave a tithe (dasond) of all..., was the king of righteousness and the king of Salem, which is, king of peace; without father, without mother, without descent, having neither beginning of days, nor end of life... Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils."
  (Source: Bible, Heb.7:1-4/ Gn. 14:14-20 - Extracts combined, free adaptation from French by Nargis Mawjee.)

- For more on Melchizedek's Imâmat, refer to
  C.Jambet *"Rawdat al-Taslîm"* p.300
  W.Ivanow *"Haft Bab"* p.40
  Hogdson, *"Order of the Assassins"* p.287-292
  H.Corbin, *"Qasida ismaélienne"* Part III p.109.

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IMAM-KING ISMAËL (biblical ISHMAËL)

- ± 2000 BC
- 1st son of Prophet Abraham by his wife Hagar.
- Grandson of Imam Malkân-è Salâm (biblical king Melchizedek) and his successor to the Imâmat. Through Ismaël (Ishmaël), the line of Imâmat continued.
- His name **'Esalâm'** is in the Genealogy of the Imams in our previous Dû'â. See Annex 1 for the Dû'â in gûjarâti.
- In a farmân made in Bombay 1877, Imam Ali Shah The Aga Khan II said:
  "Ibrahim (Abraham) had two sons: the eldest was Ismaël who was Our ancestor."
  (Source: Farmân made by Imam Ali Shah in Bombay 1877. Manuscripts in Gûjarâti, unpublished.)
- The Qûrân says:
  *"Ismaël enjoined on **his** people prayer and charity."* (sûrâ 19:55) — meaning that Ismaël's people were different people.
- Also see Henry Corbin who wrote about Ismaël's Imâmat in his book *'Temple et Contemplation'* pp. 119, 179-181.
- According to the Bible, Ishmaël had **12 princes and few daughters**. One daughter married a son of Isaac.
  (Bible, Gn.17:20-21)

PROPHET ABRAHAM (IBRAHIM)

- 3rd Rasûl-Prophet of Allâh during Kaljûg.
- Father of Imam Ismaël (Ishmaël) and Isaac
- 2000 BC

Imam Malkân-è Salâm (biblical king Melchizedek),
Prophet Abraham (qûrânic Ibrâhim)
and
Imam Ismaël (biblical Ishmaël)
± 2000 BC

Abraham was the **3rd Rasûl-Prophet of Allâh** during Kaljûg. He was born 2000 BC in Arabia and is revered as the ancestor of the 'three great religions': Judaism, Christianism and Islam. The Qûrân says that *'Abraham was not a Jew nor a Christian but he was true in faith and bowed his will to God's, and he joined no gods with God... and God is the protector of those who have faith.'*
(sûrâs 3:67-68/ 6:79)

Idd ûl-Azhâ in the Qûrân

Abraham was the son of Imam-king Malkân-è Salâm, the biblical king Melchizedek to whom Abraham was remitting his dasond.
(Bible, Heb.7:1-4/ Gn. 14:14-20)

Being childless, Abraham eagerly desired children but had no issue with his wife Sarah. He prayed to God to grant him a righteous son. When he reached 86, God granted him his wish. He had a son by his second wife Hagar, who was named Ismaël (Ishmaël). (Bible, Gn.16:15-16)
Then, ten years later, Abraham saw in a vision that he was offering his son in sacrifice to God. He said to his son:

— *"O my son! I saw in my vision that I offered you in sacrifice. Now see what is your opinion."* (Qûrân, surâ 37:102-109)

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Ismaël readily consented:
— *"O my father! Do as you are commanded. If God so wills, I will bear my fate with firmness!"*
(sûrâ 37:102)

When they both went to submit their wills to God and Prophet Abraham laid his son prostrate on his forehead for sacrifice, God called out to him:
— *"O Abraham! You have already fulfilled the vision!*
For this was obviously a trial and We ransomed him with momentous sacrifice and We left this blessing for him among generations to come in later times. Peace and salutations to Abraham!"
(Sûrâ 37:100-109. Selected & combined extracts)

This event became known as *'Idd ûl-Azhâ'*. All Muslims celebrate Idd ûl-Azhâ every year.

Prophet Abraham and the idol-worshippers in the Qûrân

Grieved to see idol-worshippers rejecting God for worthless stone-statues, Prophet Abraham said to them:

— *"What are these stone-statues to which you are so devoted?"*
(Qûrân, surâ 21:52)

The idol-worshippers said:
— *"Our fathers worshipped them."*
(Sûrâ 21:53.)

Prophet Abraham said:
— *"You have been in manifest error, you and your fathers."*
(Sûrâ 21:54)

They said:
— *"Are you telling the truth or are you joking?"* (Sûrâ 21:55)

Prophet Abraham said:
— *"No, your Lord is the Creator of the heavens and the earth. He created them from nothing, and I am the witness of this truth. By God, I have a plan for your stone-idols once you are gone."*
(Sûrâ 21:56-57)

Curious to see what he does, they left. Prophet Abraham broke all the statues except the biggest. When they returned, they asked him:

— *"Who has done this to our gods? Are you the one who did this to our gods, O Abraham?"*
(Sûrâ 21:58-62)

Abraham said:
— *"Ask the big statue."*
(Sûrâ 21:63)

They said:
— *"You know quite well that stone-statues don't speak!"* (Sûrâ 21:65)

Prophet Abraham said:
— *"Then why do you worship these things that are of no use to you?"*
(surâ 21:67)

They shouted:
— *"Burn him!"* (Surâ 21:68)

Allâh concludes in the Qûrân that the fire did not burn Prophet Abraham because
— *"We said: O Fire, become cool and save Abraham! They sought a stratagem against him but We made them the ones who lost... We saved him."* (Surâ 21:69-71)

(Continued...)

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Prophet Abraham and king Nemrod

Another example in the Qûrân is with Nemrod, the arrogant king of Chaldea in Mesopotamia who was arguing with Prophet Abraham about the non-existence of God. Abraham said to the king:

— *"**My** Lord is He who gives life and death."* (sûrâ 2:260)

The king replied:

— *"I give life and death."*

Prophet Abraham said:

— *"It is God who causes the sun to rise from the East. (If you are God) then cause the sun to rise from the West."*

The Qûrân concludes:

— *"The king was confused and in arrogance he rejected Faith. God gives no guidance to unbelievers."* (sûrâ 2:260)

Ishmaël's Imâmat in the Bible and Qûrân

According to the Bible, Prophet Abraham was 99 when God ordered him to go for circumcision. Again he took his 13-year-old son Ishmaël with him and both were circumcised at the same time. God said to Abraham:

— *"Neither shall your name be called Abram any more, but you shall be Abraham (ar. Ibrâhim), and I will make nations of you. And as for **Ishmaël**, I have blessed him and will make him fruitful and will multiply him exceedingly; **twelve princes shall he beget, and I will make him a great nation.**"* (Bible, Gn.17:20-26/ 21:5)

Imam Ismaël and his father Abraham rebuilt the Kaaba according to the Qûrân and purified it for those who prostrate therein for prayer. The Kaaba, we recall, was originally built by Prophet Adam.

Imam Ismaël (Ishmaël) had **12 princes** according to the Bible, and few daughters. The names of the children are in the Bible. (Bible, Gn.17:20-21)

(Sources: For the **Kaaba built by Adam**, see farmân by Imam Jâfar al-Sâdiq on page 32/ For the **building & purification** of the Kaaba, see Qûrân sûrâ 2:123-130)

Endnotes and more references

● **For more on Imam Ismaël and Prophet Abraham,**

- **in the Qûrân:** sûrâ 19:54-55 **Imam Ismaël enjoins prayer on His people**/ s. 2:125-7: **rebuilding of the Kaaba & its purification**/ s. 6:85-86 more on Ismaël/ s. 2:130: Abraham chosen by God/ s. 14:39: Abraham was quite aged when he had his 2 sons Ismaël & Isaac.

- **in the Bible:** Gn.17:20-21/ 17:23-26/ 21:5/ 22:16-19/ 25:7-16/ 36:3/ Heb. 7:1-4.

- **in the Encyclopaedia of Islam:** *"Ismâ'il"/ "Djurhum".*

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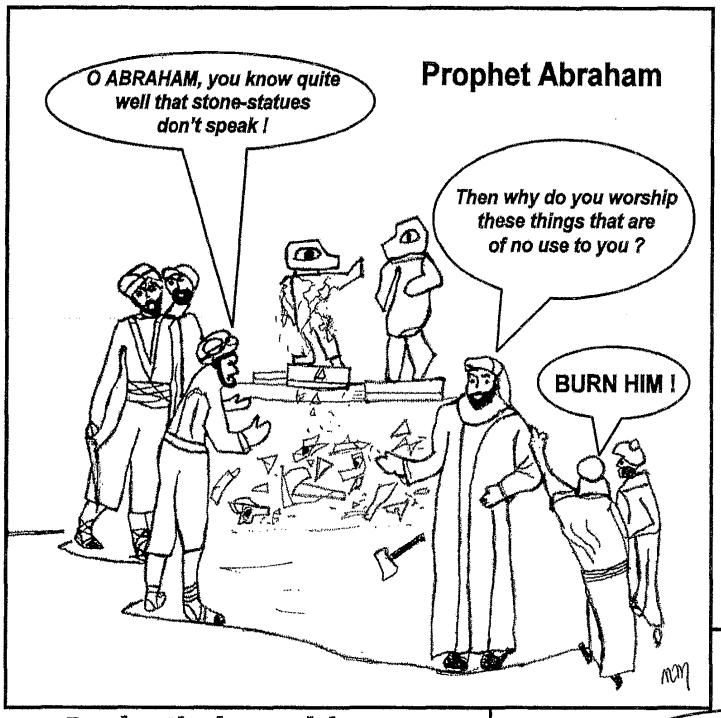
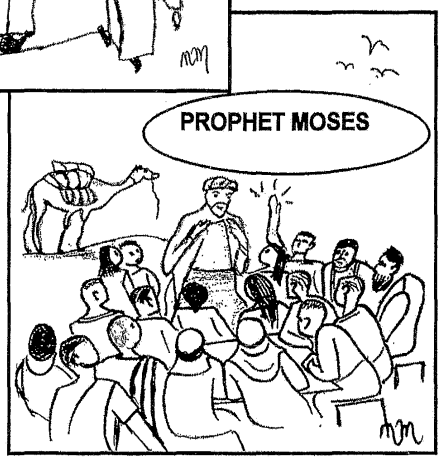

Prophet Abraham
O ABRAHAM, you know quite well that stone-statues don't speak !
Then why do you worship these things that are of no use to you ?
BURN HIM !

Prophet Abraham and the idol-worshippers (2000 BC) See story above.



"Prophet Moses was a very knowledgeable man giving lectures to the people; 40 camels were needed to carry his books. One day...."

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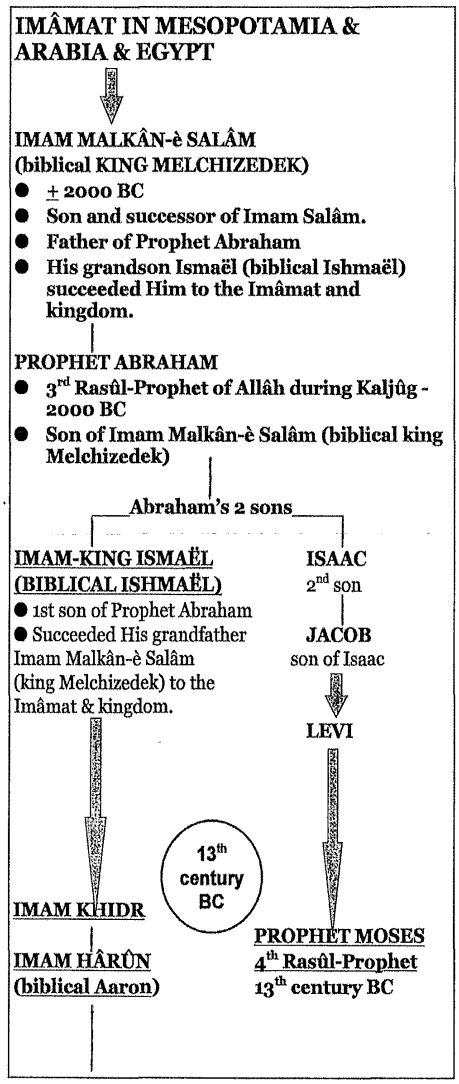
Imam Khidr, Prophet Moses and Imam Hârun (biblical Aaron) 13th century BC



IMAM KHIDR (pronounced KHIZR)

- Father of Imam Hârûn (biblical Aaron)
- 13th century BC
- A great traveller

- About Khidr's Imâmat, Mawlana Alâ Muhammad declared in Syria during Alamût times:

  *And **I (Khidr)** damaged the boat, I killed the young man, I built up the wall, the wall of the dawa; whoever trusted in My dawa, by My Grace and My Mercy was saved."*
  (For the whole story, details & references, see under "Imam Hârûn" next chapter. For Imam Alâ Muhammad's Grand Declaration, see under His Name.)

- Also Imam Sultan Muhammad Shah explained in a farmân dated 10 May 1889 how Prophet Moses met Hazrat Khidr and received knowledge from Him. For details and references, see under "Imam Hârûn" next chapter.

- Dr. Henry Corbin portrayed Khidr as the Pir of that time in his book entitled *"Histoire de la philosophie islamique"* p.148.

➜ (continued...)

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IMAM HÂRÛN (the biblical AARON)

- Son and successor of Imam Khidr.
- 13th century BC
- 4 sons according to the Bible: Nadab, Abihu, Ithamar, and Eleazar his successor. (Bible, Dt. 32:49)

- Hârûn's Imâmat is known to us from several sources:

1. His name **"Hârûn"** is in the genealogy of the Imams in our previous Ghat Pât-ni Dû'â, in the direct descendance of Imam Malkân-è Salâm and Imam Ishmaël (Èsalâm). See Annex 1 for the Dû'â.

2. Prophet Muhammad said :
"Ali is to me what Aaron was to Moses, but after me there will be no prophet." ("The Memoirs of the Aga Khan" p.178/ Makarem, pp.29, 73)

3. Imam Alâ Muhammad (d.1210) declared in Syria during Alamût times:
"I was Aaron, a door for the seeker. I talked to Moses openly, not veiled; it is I that know the mysteries."
(Source: Hodgson, *"The Order of Assassins - The struggle of the early Nizârî Ismâ'ilis against the Islamic world"* p.200/ See also Qûrân sûrâ 7:138-141)

4. Hazrat Ali declared in Kufa:
"I am the One who made Moses cross the sea; I am the One who drowned Pharaoh and his armies." (See under "Hazrat Ali" for His Grand Declaration in Kufa)

5. Imam Sultan Muhammad Shah spoke of Hazrat Hârûn, Hazrat Moses and Hazrat Khidr in His farmân dated 10 May 1889, published in Kalâm-è Imâm-è Mûbin vol. I, p.18-23 - For details, see following chapter.

.../...

6. In the Bible, Aaron occupies the main role alongside Prophet Moses. He is Prophet Moses' spokesman to the Hebrews and to Pharaoh. (Bible, Exodus 4:14-16/ 7:4-14/ 7:19/ Lev.4:3/ Nu.7:1-11/ etc.)

7. In the Qûrân, there are quite a few verses on Hazrat Hârûn, Hazrat Moses and Hazrat Khidr (sûrâs 7:138-141/ 28:3-46/ 23:45-48/ 37:114-122/ 20:25-72/ 18:63-82...)

Hazrat Khidr,
Prophet Moses (qûrânic Nabi Mûsâ),
and
Imam Hârûn (biblical Aaron)
Early 13th century BC

Moses was **the 4th Rasûl-Prophet of Allâh** during Kaljûg. Allâh chose him to convert and liberate the thousands of Hebrew slaves who were suffering the persecution of the Pharaoh of Egypt. The Qûrân says they were all idol worshippers. (sûrâ 7:133/7:146)

Moses was born in the 13th century BC in Egypt. During this time in Egypt, Hebrew male infants were being killed by the order of the Pharaoh because he was told that a Messiah would be born soon among the Hebrew slaves to liberate them.

To save baby Moses from the massacre, his mother Jochebed put him in a basket among the rushes by the Nile river bank. Fortunately Pharaoh's servants found baby Moses in the basket and took him to Pharaoh's wife who

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decided to adopt him. (Qûrân sûrâ 28:8) Thus was Moses brought up in the Pharaoh's palace.

One day Moses came across an Egyptian soldier beating a Hebrew slave. He rushed to defend the slave and while defending the slave, the soldier was killed. Due to this incident, Moses fled East to the Midianite country in Northern Arabia for safety.

Imam Sultan Muhammad Shah said that Moses was a very knowledgeable man giving lectures to the people; 40 camels were needed to carry his books. One day, Moses was giving a lecture and a man from the crowd asked him: *"Is there anybody more knowledgeable than you?"* Being a proud man, Moses said: *"I don't think so."* At that moment God sent Angel Gabriel to tell Moses to seek more knowledge from Hazrat Khidr. Moses asked Angel Gabriel where he could find Hazrat Khidr and the Angel guided him.
(Source: Farmân made by Imam Sultan Muhammad Shah on 10 May1889, publ. in *Kalâm-è Imâm-è Mûbin*, vol. I, p. 17-23 - Free adaptation from Gûjarâti by Nargis Mawjee.)

Thus Moses came to Hazrat Imam Khidr and asked Him:
— *"May I follow you so that You may give me knowledge?"*
(Qûrân, sûrâ 18:65, free adaptation from French by Nargis Mawjee.)

Imam Khidr replied:
— *"Verily you will not be able to have patience with Me! How will you have patience about things of which you have no knowledge?"*
(sûrâ 18:66-67, free adaptation from French by Nargis Mawjee)

Moses said:
— *"If God so wills, I will be patient and submit to Your orders."*
(sûrâ 18:68, free adaptation from French by Nargis Mawjee)

Imam Khidr said:
– *"Then follow Me but ask Me no questions about any of My actions until I Myself explain them to you."*
(sûrâ 18:69, free adaptation from French by Nargis Mawjee)

Moses promised to ask no questions.

So they both came to the seacoast. On reaching the shore, Imam Khidr got into a boat and damaged it. Moses was upset and said to Imam:
— *"Have You damaged the boat in order to drown the passengers in it? What a strange thing you have done!"*
(sûrâ 18:70, free adaptation from French by Nargis Mawjee)

Imam Khidr said:
— *"Did I not tell you that you would have no patience with Me?"*
(sûrâ 18:71, free adaptation from French by Nargis Mawjee)

Moses grumbled:
— *"Don't blame me for forgetting Your orders and impose on me such difficult obligations."*
(sûrâ 18:72, free adaptation from French by Nargis Mawjee)

They continued further and met a young man. Imam Khidr killed the young man. Moses was shocked. He said to Imam:
— *"You killed an innocent man who has killed nobody! You have done a horrible thing!"*
(sûrâ 18:73, free adaptation from French by Nargis Mawjee)

Imam Khidr said:
— *"Did I not tell you that you would have no patience with Me?"* (sûrâ 18:74)

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Moses apologized and said to Imam:
— *"If I question You one more time after this, send me back on my way. Forgive me for this time."*
(sûrâ 18:75, free adaptation from French by Nargis Mawjee)

Then, Imam Sultan Muhammad Shah says, Hazrat Khidr and Hazrat Moses entered a city to get food because they were hungry but people refused them hospitality. They went to another city where Hazrat Khidr noticed that the wall of a house had fallen. Right away He started working on the wall and repaired it.

Unable to hold patience, Moses asked:
— *"To whom belongs this wall? We have not discussed yet the cost of reparation with the owner and we don't know who the owner is!"*

(Sources: Farmân made by Imam Sultan Muhammad Shah on 10 May 1889, published in *Kalâm-è Imâm-è Mûbin* vol.1, p.20. - Free adaptation from Gûjarâti by Nargis Mawjee./ Compare also with the Qûrân, sûrâ 18:76)

Imam Khidr said to Moses:
— *"This is the parting between Me and you. I will only explain to you the meaning of those three things over which you were unable to hold patience:*

***1. The boat** belonged to poor fishermen. I damaged it because there was after them a king who seized every boat by force. If this boat had been taken away from these poor people, they would have been reduced to beggary* (i.e. by making it unseaworthy, the boat was saved from seizure and the owners could repair it as soon as the danger was over.)

***2. As for the young man,** his parents were good people and he was a kâfir who later on in life would have inflicted much pain and suffering to them. Not only that. He was giving hardship to the whole city. I killed him so that those people do not suffer because of him.*

***3. The wall** belonged to a poor man whose father's name was Sâlèh, a name that Khûdâwand-Tâlâ had given him because he was a righteous man who had helped many people and done a lot of good deeds. His real name was Kâsarakâ."*
(Source: Imam Sultan Muhammad Shah's farmân made on 10 May 1889 published in *Kalâm-è Imâm-è Mûbin* vol.1, p.21, Extract. Free adaptation from Gûjarâti by Nargis Mawjee/ Compare also with Qûrân sûrâ 18:78-81)

Imam Khidr further explained to Moses:
"You are temporal and you must pass a temporal judgment. I am not in the Time. For Me, yesterday, today and tomorrow are all one. All that will come into existence, has already existed for Me... You must spend one year to find Me, I can find you in an instant. In an instant, I go from East to West. Time and space are all under Me, and I am above time and space. None of My judgment is in the time...."
(Source: Henry Corbin, *"Corps spirituel et terre céleste"*, p.185, Extracts, free translation from French by Nargis Mawjee.)

● In conclusion, Imam Sultan Muhammad Shah said to the jamât on 10 May 1889:

"If Moses had enough patience, Hazrat Khidr would have revealed to him the knowledge of 70 such mysteries rather than just three."

(Source: Farmân in Gûjarâti made on 10 May 1889, publ. in *Kalâm-è Imâm-è Mûbin* Vol. 1, p.23, free adaptation from Gûjarâti by Nargis Mawjee.)

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After Hazrat Imam Khidr passed away, His successor Imam Hârûn (biblical Aaron) helped Moses in his prophetic mission. He was Prophet Moses' spokesman to the Hebrews and to the Pharaoh of Egypt according to the Bible. (Bible Exodus 4:14-16)

According to the Qûrân, Moses was in the Valley of Tûwâ when he received the Divine Call:

"O Moses! I am your Lord. Remove your shoes, you are in the sacred Valley of Tuwâ. I have chosen you, listen carefully. I am God, there is no God but I. So serve Me and establish regular prayer for celebrating My praise. I have trained you to serve Me.
(sûrâ 20:11-14, selected verses.)

I have chosen you among the Israelites to speak to you and to give you My mission because I have not seen a heart so pure as yours to love Me."(*)
(Source: Y. Marquet, *"Ikhwân al-Safâ"*, p. 478, free transl. from French by Nargis Mawjee. For the French original, see Endnotes. Also compare with the Qûrân 7:144/ 20:41)

See also the famous qûrânic ayât 7:138-41 about Prophet Moses who, during 40 nights, prayed to God to show Himself so that he may see Him, and when God manifested on the mountain, the mountain turned into dust and Moses fell down and fainted. When Moses recovered his senses, he said to God: *"Glory be to You! To You I turn in repentance and I am the first to believe!"* It is a well-known âyât over which all gnostic milieus have pondered.

So, therefore Prophet Moses had to return to Egypt to liberate the thousands of oppressed Hebrews and bring them to Palestine. As he feared to go back to Egypt because of the incident in the past, God said to him: *"Fear not for I am with you. I hear and see everything."* (Selected verses from the Qûrân, sûrâs 20:46/ 26:42/ 28:29-36/ Also see the Bible Exodus 7:8)

Thus Imam Hârûn accompanied Prophet Moses to Egypt. They asked Pharaoh Ramses to let the Hebrew slaves leave Egypt in peace and warned him of the consequences of ignoring the Wrath of God.

- *"Show me if you tell the truth"* said the angry Pharaoh. (sûrâ 26:31)

God turned the Nile into blood bringing forth successive plagues of frogs, rats and cattle and inundations. (Bible, Ex.7:19/ Qûrân, s.7:133) Pharaoh Ramses had no choice but to let the Hebrews leave Egypt. On the day of departure, however, he came with his armies to kill Prophet Moses, Imam Hârûn and their followers. God parted the Red Sea, led the people to safety and turned the waters to drown Pharaoh and his armies.

Allâh concludes in the Qûrân:

"Moses was specially chosen and he was an apostle and a prophet, and out of Mercy We gave him Hârûn (Aaron), his brother. We showed Pharaoh all our miracles but they rejected those miracles in iniquity and arrogance. We saved Moses and all his followers, and We drowned the others. Peace and salutations to Moses and Hârûn! Verily there is in this event a sign of God's power, but most people believe not, and yet your Lord is powerful and merciful".
(Qûrân sûrâs 19:51-53/ 26:67-68, 27:14/ 37:120 - selected & combined verses, free transl. from French by Nargis Mawjee.)

Prophet Moses died at the great age of 120 during the Imâmat of Eleazar, third son of Imam Hârûn. (Bible, Dt. 32:49)

Divine Revelations to Prophet Moses can be found in the *Tora* (see Qûrân, sûrâ 3:40). Also see the *Pentateuch* called *The Old Testament* at the beginning of the Bible.

Endnotes

(*) French original :
"Dieu dit à Moïse: Je t'ai choisi parmi les Israélites pour te parler et te confier Ma mission parce que Je n'ai pas vu un coeur plus pur que le tien pour M'aimer." (Y. Marquet, *"La philosophie des Ikhwân al-Safâ"*, thesis, Alger 1973, p.478)

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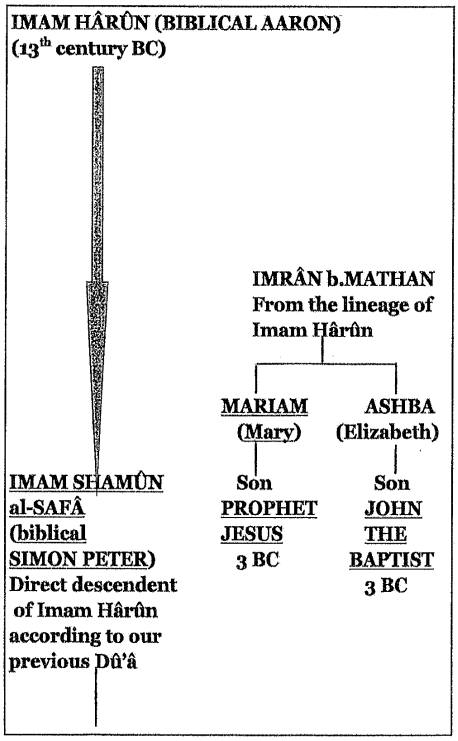
Imam Shamûn al-Safâ (biblical Simon Peter), Mariam (biblical Mary) and Isâ Nabi (Prophet Jesus Christ) 3 BC

IMÂMAT IN PALESTINE & MESOPOTAMIA (± 3 BC)



IMAM SHAMÛN al-SAFÂ *'Shamûn The Pure'* (biblical SIMON PETER or SIMON BAR KEPHA)

- "Shamûn" is the Arabic name for "Simon". "al-Safâ" means "The Pure" (like in "Ikhwân al-Safâ, the Brothers of Purity")
- His name **"Shamûn al-Safâ"** is in the Genealogy of the Imams in our previous Dû'â. See Annex 1 for the Dû'â.
- Hazrat Ali declared in Kufa:
  "I am Jesus and Simon, I am the One who spoke through the mouth of Jesus when he was still in the cradle. I am the One who speaks all the languages...".
  (Source: *Khûtbâ al-Bâyân.* For references and more, see under "Hazrat Ali".)
- Imam Alâ Muhammad declared in Syria during Alamût times 12th c. AD:
  "..then I appeared in the Messiah (Jesus) and I wiped faults from My children with My generous hand. The first pupil who stood before Me was John the Baptist. ***Outwardly I was Simon...***"

  (Source: Extracts of a Farmân in Hodgson, "The Order of the Assassins..." p.199-201. For the complete farmân, see under "Imam Alâ Muhammad.)

➜ *(Continued...)*

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- See also Dr. Henry Corbin, *"Qasida ismaélienne"* part 3 p.109 about Simon Peter's Imâmat.

- "The **St. Peter's Basilica in the Vatican City** was named after Simon Peter. Jesus said to Peter that he will build his Church (Religion) in the name of Peter in whose hands are the Keys to Paradise. (Bible, Matthew 16:17-18)

- According to the Bible, Simon Peter was married and in his journeys his wife accompanied him. (Mk. 1:30/ 1Cor. 9:5)

PROPHET JESUS CHRIST (ar. ISÂ NABI)

- **5th Rasûl-Prophet of Allâh during Kaljûg**
- 3 BC - 30 AD
- Son of Mary (Mariam)
- No children

MARIAM (BIBLICAL MARY)

- The gracious mother of Jesus, whom *"Allâh chose above all the women of the universe"*. (Qûrân 3:42)
- Daughter of Imrân b. Mâthân.
- According to the Qûrân and the Bible, she was from the lineage of Imam Hârûn (biblical Aaron). (sûrâ 19:28/ Bible, Luke 1:5)
- Dr. Henry Corbin regards Mary as the Pir of that time. ("Temps cyclique..." p.198).
- For her role in history, see under "Imam Shamûn al-Safâ" next.

Imam Shamûn al-Safâ (biblical Simon Peter), Mariam (biblical Virgin Mary) and Isâ Nabi (Prophet Jesus Christ)
3 BC

Jesus was the **5th Rasûl-Prophet of Allâh** during Kaljûg. He was born in the year 3 BC in Nazareth, Palestine. During this time, Palestine was ruled by the cruel Roman governor Herod Antipas.

Jesus was the son of Mariam, the biblical Mary, daughter of Imrân bin Mâthân. Her sister Âshbâ (Elizabeth) was the mother of John the Baptist. According to the Qûrân and the Bible, Mariam and her family were from the lineage of Imam Hârûn. (Qûrân, s. 19:28/ Bible, Luke 1:5/ See also Qûrân 3:33-34) They were among the followers of Imam Shamûn al-Safâ (biblical Simon Peter) and were to be found all over the Roman empire including Jerusalem, where they formed an important community. In the Qûmrân literature, they are referred to as *"Essenes, The Gnostics, the Followers of the Truth"*.

One day, God sent Angel Gabriel to tell Mariam in her prayers that she was soon going to be the mother of Isâ (Jesus).

– *"I am the Lord's servant"* she said to the Angel *"may it happen to me as you have said."*
(Bible, Lk 1:38, free transl. from French by Nargis Mawjee)

Mariam went to Bethlehem, south of Jerusalem, where the delivery took place. After delivery, she took her child for

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circumcision and was named Isâ (Jesus), the name which Angel Gabriel had given him before he was conceived. She brought baby Jesus to Imam Shamûn al-Safâ (Simon Peter) who took the child in His arms, blessed them and said to her: *"This child is chosen by God for the salvation of many."*
(Bible, Lk2:21-35, free transl. from French by Nargis Mawjee)

When she returned to Nazareth with her baby, villagers questioned her as she had disappeared for a while and was back with a baby. The only thing she did was to tell them to talk to her baby in the cradle.

- *How can we talk to a baby in the cradle?*" people asked.
(Qûrân, sûrâ 19:29)

Baby Jesus came to his mother's rescue, defending her. He said:

- *I am indeed a servant of God. He has given me Revelation and made me a prophet. And He has blessed me wherever I be and He has enjoined on me prayer and charity as long as I live. He has made me kind to my mother, not overbearing or miserable. So peace is on me the day I was born, the day I will die and the day when I will be resurrected."*
(Qûrân, sûrâ 19:30-33, free adaptation from French by Nargis Mawjee./ **Also see Hazrat Ali's Grand Declaration in Kufa about Jesus speaking in the cradle, under "Hazrat Ali").**

News of this miracle reached the cruel Roman governor Herod Antipas. Fearing that the predicted Messiah was born and to avoid a revolt against Rome, Herod gave order to kill all baby-boys born in Palestine.

To escape the massacre, Mariam and her husband Yûssûf (Joseph) took baby Jesus for safety to Egypt. They returned twelve years later to Palestine after Herod's death. Palestine was now governed by the Roman Pontius Pilate.

Jesus was a model for the society in which he lived. He forgave those who harmed him and helped those who refused to help him, always thankful to God. At the age of thirty, he received the divine Call to preach in the Name of God. Jesus preached all over Palestine in the company of Imam Shamûn al-Safâ (Simon Peter). He met pressure, opposition and threat but nothing stopped him until he reached thirty-three when his short mission and life came to an end.

Hazrat Ali said about Jesus:

"I am the Christ who cures the blind and the lepers, who creates the birds and dissolves the clouds. I am him and he is Me (anâ howa wa howa anâ). Verily, the Christ is the Qâim bi'l-Haqq, the king of this world and the hereafter... Isâ the son of Mariam is part of Me and I am part of him. He is the Supreme Word of God. He is the witness who attests the divine mysteries and I am the One attested."

Hazrat Ali

(Source: H. Corbin, *"Temps cyclique et gnose ismaélienne"*, p.201ss.
Free adaptation from the French by Nargis Mawjee.
For the French original, see Endnotes.
Also see Qûrân 3:49 and 5:110 **for the birds, blind and lepers.)**

➜(Continued)

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● Teachings of Prophet Jesus

Jesus advised the people to follow the path of God Whose Mercy knows no limit and from Whose doors none has returned disappointed. Through belief in God, men receive divine help and protection *"but pray all the time"* Prophet Jesus said *"so that you may be counted worthy to escape all these things (trials and tribulations) that might come to pass."* (Bible, Lk. 21:34-36)

*The Parable of the Good Samaritan**

Beside prayer there is **righteousness** which is kindness, compassion and tolerance unto people. Righteousness for Jesus brings contentment and peace and closer to God. He often used parables (short true stories) to force the listeners to think and decide about their attitude in life and about their future. My favourite is the **Parable of the Good Samaritan**, the foreigner who showed mercy to the injured man lying on the road.

One day, a doctor of law asked Jesus:
– *"Who is my fellow-being?"*

Prophet Jesus said:
– *"There was a merchant who was travelling down from Jerusalem to Jericho. Robbers attacked him, robbed him and beat him up, leaving him on the road. A priest going down that road saw the dying man but he walked on by. Then came a Levite who looked at the dying man and walked on by. But a certain Samaritan(*) foreigner who was travelling that way saw the injured man who needed help. He rushed to treat him: he bandaged his wounds to prevent infection. Then he put the man on his mule and took him to a nearby inn where he took care of him. The next day he took out two silver coins and gave them to the inn-keeper. 'Take care of him' he told the inn-keeper 'and when I come back this way, I will pay you back whatever you spent on him'.*

To conclude Prophet Jesus asked the doctor of law:
– *"In your opinion, which one of these three acted like a fellow-man towards the man attacked by robbers?"*

The doctor of law answered:
– *"The one who was kind to him."*

Prophet Jesus said:
– *"You go then and do the same."*
(Source: Bible, Luke, 10:25-37, summarized.)

● Imam Shamûn al-Safâ (Simon Peter) speaks to the Government

After Prophet Jesus passed away, Imam Shamûn al-Safâ (Simon Peter) travelled as a statesman all over the Roman empire where His followers lived, and to Europe, speaking to emperors, city magistrates and provincial governors. Along the way He worked miracles; numerous unbelievers embraced religion during this time. The Bible writes that on one occasion, Imam Shamûn al-Safâ stopped at Caesaria where He met Cornelius, a captain in the Roman army and a religious man who had done much to help the poor. Captain Cornelius bowed down to Him and the entire cohort was converted. (Bible, Acts 10)

Another time, Imam Shamûn al-Safâ (Simon Peter) came to a temple. At the gate was a man who had been handicapped all his life. Every day he was carried to this gate to beg money from the people who were going for

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prayer. He begged Imam to give him something. Imam stopped and said: *"Look at Us."* He looked at Him. Imam said: *"I have no silver nor gold but I will give you what I have. I order you to walk."* He took the man by his hand and helped him up. At once the man felt strong enough to walk. The news of the miracle spread like fire; five thousand people were converted that day. Another such time, three thousand people converted. Then came thousands of people out of the cities, bringing sick people in the streets hoping that the shadow of Imam passing by would fall on them and heal them. (Bible, Acts 3:1-10/4:4/ 5:12-16 - summarized)

● Imam Shamûn al-Safâ (Simon Peter) speaks to His new jamât

Beloved ones (Bien-aimés),
You were like sheep that had lost their way but now you have been brought back to the Keeper of your souls... (Bible, 1Peter 2:25). Now be vigilant in the future because Satan (the evil force), as a roaring lion, constantly walks about, seeking whom to devour. Make yourselves humble and devoted. All of you must put on the apron of humility to serve one another. Humble yourselves under God's mighty hand so that He will lift you up in His own good time. Throw all you worries on Him because He takes care of you. (Extracts, Bible, 1Peter 5)
God has given us everything we need to live a pious life so that by means of these gifts you may escape the destructive lust that is in the world and become partakers of the Divine Nature.
Do your best to add goodness to your faith; to your goodness add knowledge; to your knowledge add self-control; to your self-control add endurance; to your endurance add piety; to your piety add brotherly love; and to your brotherly love add love. These are the qualities you need and you have them in abundance; they will make you active and effective in the knowledge of God. So then try even harder to make God's call and His choice of you a permanent experience; if you do so, you will never go astray. In this way you will be given the full right to enter the eternal kingdom of God." (Extracts from the Bible, 2Peter 1:3-10 - combined, summarized & simplified)

Imam Shamûn al-Safâ (Simon Peter)

● Imam Shamûn al-Safâ opens up the door of His Mercy to His jamât on Mount Tabor

Imam Shamûn al-Safâ (Simon Peter) opened the gate of His Mercy to His jamât during a ceremony held on Mount Tabor (Jebel al-Tur). This magnificent event called The Scene of Transfiguration is recorded in the *"Acts of Peter"*, the invaluable book of St. Peter's acts belonging to those collections called 'apocrypha'. They are gospels of spiritual matters written during Jesus' lifetime, even before that time. Dr. Henry Corbin has given a French description of this event in his book entitled *'Temps cyclique et gnose ismaélienne'*. Here is a brief summary:

The Book records that Imam Shamûn al-Safâ (Simon Peter) stood before the jamât assembled on Mount Tabor, gave them a prayer and urged them to fix their whole mind on the prayer. Imam said: *'Perceive in your mind that which you cannot see with your eyes.'* Thereupon the ceremony hall was filled with Divine Light - *'not with a light similar to daylight but a light such as no man can describe.'* The Book further records that there was in the assembly a group of women to whom it was asked what they had seen; each one was blessed by Divine Vision and had seen Him in a different form, according to her capacity. (Source: H.Corbin, *"Temps cyclique et gnose ismaélienne"* p.70)

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Endnotes

- **Samaritans** were the people from Samaria.
- Jesus' teachings can be found in the second part of the Bible called "The New Testament" or "The Gospels". The Qûrân sûrâ 3:48 acknowledges the Gospels (ar. "Injil").

- **John The Baptist (qûrânic Yâhyâ)**
- 3 BC - 29 AD (Jesus' cousin)
- Son of Zakariah and Elizabeth (ar. Âshbâ)
- His birth is described beautifully in the Qûrân: God sent Angel Gabriel to tell Zakariah in his old age:

– *"O Zakariah! "We give you good news of a son: his name will be Yâhyâ (John). On none have We conferred that name before."* (sûrâ 19:7)
– *"O my Lord! How shall I have a son,"* exclaimed Zakariah *"my wife is barren and I am very old!"*
– The Lord said: *"That is easy for Me. I have created you when you were nothing!"* (sûrâ 19:9)

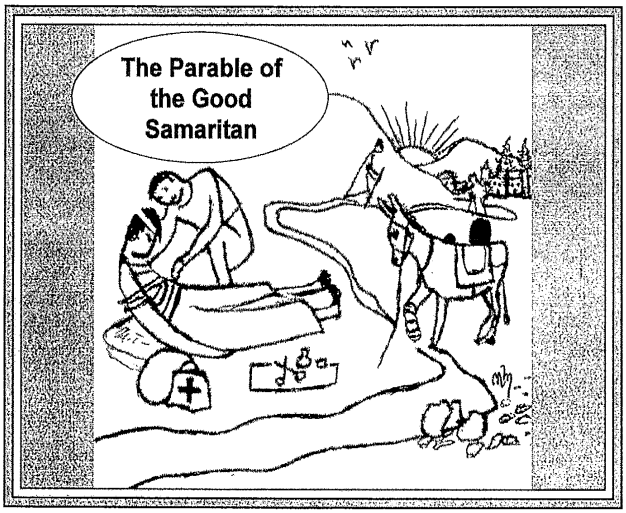
The Lord spoke about the uniqueness of the coming child: "We gave Yâhyâ (John) wisdom even as a child, and pity and purity. He was pious and kind to his parents and he was not overbearing or rebellious. So peace on him the day he was born, the day he will die and the day when he will be resurrected." (Qûrân, sûrâ 19:12-15)

John the Baptist (Yâhyâ) was born in Palestine. In his 27th year, he felt pity for all the innocent people who had left the straight path and lost their way. With determination he went to the Jordan Valley where he preached. His frank-speaking attracted large crowds who were converted and baptized by him. His popularity made the Roman Herod Antipas eventually kill him. (Bible Mtt.11:2-7/Mk.6:14-29/Qûrân 3:34)

- **French version of the Grand declaration made by Hazrat Ali in Kufa about the Christ:**

"Le premier Imam, Ali ibn Abi Tâlib, proclama un jour dans la chaire de Kûfa: Je suis le Christ (al-Masih) qui guéris les aveugles et les lépreux, qui crée les oiseaux et dissipe les nuées. Je suis lui et il est moi (anâ howa wa howa anâ)... En vérité, le Christ est le Qâ'im bi'l-Haqq, il est le roi de ce monde et de l'autre... Isâ ibn Maryam fait partie de moi et je fais partie de lui. Il est le Verbe suprême de Dieu, il est le Témoin attestant les mystères et j'en suis l'attesté."

(Source: Henry Corbin, "Temps cyclique et gnose ismaélienne" p.201ss.)



The foreigner who showed mercy to the injured man lying on the road

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IMAM ABD al-MÛTTÂLIB, IMAM ABÛ TÂLIB, PROPHET MUHAMMAD AND HAZRAT ALI
Imâmat in Arabia & Mesopotamia

NAMES OF IMAMS FROM ÂDNÂN ARE ALL GIVEN IN OUR PREVIOUS DÛ'Â. SEE CHART ANNEX 1.

IMAM ÂDNÂN
- **His name "Âdnân" as well as His ancestors' and successors' names are given in the Genealogy of the Imams in our previous Dû'â.**
- **Powerful ruler in Northern Arabia, known as the traditional ancestor of the Northern Arabs.**

IMÂMAT IN ARABIA, IRAQ, MESOPOTAMIA

IMAM ABD al-MÛTTÂLIB 496 - 578
- **Son and successor of Imam Hâshim.**
- **Mother: Salmâ bint Amr.**
- **19 children. His son Abû Tâlib succeeded Him to the Imâmat. His son Abdallâh was the father of Prophet Muhammad.**

sons

IMAM ABÛ TALIB
- **Son and successor of Imam Abd al-Mûttâlib**
- **Mother: Fatima b. Amr**

sons

HAZRAT ALI
- **10th & final Awatâr**
- **1st Imam, & Caliph of Islam.**
- **Son and successor of Imam Abû Tâlib according to our previous Dû'â.**
- **Mother: Fatima bint Assâd**

JÂFAR b. ABÛ TÂLIB

ABDALLÂH b. ABD al-MÛTTÂLIB
Father of Prophet Muhammad

PROPHET MUHAMMAD

daughter
FATIMA
Married to Hazrat Ali

⑩ HAZRAT ALI

- **The 10th and final Awatâr (proof or manifestation) of God on earth,** according to our ginâns and previous dû'â. See Annex 1 for the dû'â.

In the Ismaili doctrine, it means that all ten Awatârs are the awatârs of Lord Ali, all the Imams are Mawlana Ali, all are One. See the farmân made by Imam Sultan Muhammad Shah in 1885 on page 114, and the farmân by Hazrat Ali on page 65.

Pir Shâhbûddin Shah explained that:
"The creation of the world, the sending of the prophets, the revelation of the sacred books, all these were intended in order that humanity could know Him (Lord Ali)... In another place (of a hadith), it is said 'if there was no Ali, We would not have created you (Muhammad)'... It suffices to know that in every epoch or a millennial period of time, there is and always was a manifestation of God from the time of Adam and even before Adam. It is present even now in the world, as it was said to you."

Pir Shâhbûddin Shah
47th Pir (d. 1884), son of Imam Aly Shah
Extracts from Pir Shâhbûddin Shah's book entitled *'Risala dar Haqiqat-i Din or True Meaning of Religion'* transl. from Persian into English by W.Ivanow, chap.5 on 'Marifat', paragr. 24 & 44.

- **First Imam of the Shia Imâmi Muslims.**
- Son of Imam Abû Tâlib and His successor to the Imâmat. Hazrat Ali was nineteen when He succeeded his father to the Imâmat in 619, that is to say 13 years

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before the event at Ghadir al-Khûmm. As Imam explained: *"The learned, however, know that the world cannot be without the Imam even for a moment, because if it is, the earth with its population will instantly perish."*
(Source: Farmân made by Imam al-Mûstansir bi'llâh II, 15th c., transl. & publ. in English by W.Ivanow in *"Pandiyât-i Jawânmardî or Advices on Manliness"* paragraph 49-50 p.31, Leiden, Brill 1953)

- Hazrat Ali's Imâmat marked the commencement of a new era. During this time, the *Qûrân (Book of God)* became the ground of authority.
- Born: 600 AD in Mecca.
- Mother: Fatima bint Assâd
- Married to: Fatima al-Zâhrâ, daughter of Prophet Muhammad and Khadijâh.
- Imâmat: 619 - 661
- Caliphate: 656 -661.
- Hazrat Ali's followers are known as the ***'Shia Imâmi Muslims'***.
- 2 sons : Hazrat Husayn succeeded Him to the Imâmat, Hazrat Hasan became Pir.

PROPHET and PIR MUHAMMAD

- **6th and last Rasûl-Prophet of Allâh,** the *"Seal of the prophets"*. (sûrâ 33:40)
- **1st Pir of Islam.**
  His name *"Pir Awal Nabi Muhammad Mûstaphâ Rasûl"* comes first in the Genealogy of the Pirs given in our previous Dû'â. See Annex 1 for a specimen of the Dû'â.
- Son of Abdallâh b. Abd al-Mûttâlib and Aminâ bint Wahâb.
- Born: August 570 in Mecca.
- Prophethood: 610 - 632. His prophetic mission was completed at Ghadir al-Khûmm in March 632.
- Of his 2 sons and 4 daughters, only Fatima survived. She was married to Hazrat Ali.

Imam Abd al-Mûttâlib
Imam Abû Tâlib
Prophet Muhammad
and
Hazrat Ali
Period covered here : 570 - 632 AD

Prophet Muhammad is called the *Seal of the prophets* in virtue of being the last Rasûl-Prophet of Allâh. There will be no more prophet after him. With Muhammad, Allâh closed the series of prophets who, at different epochs, were sent to all nations to reveal His Will and Law. See Qûrân sûrâ 33:40.

"Remember" said Hazrat Ali *"that God had sent his chosen Prophet with utmost kindness and mercy unto you at a time when devastation was hovering over the world, when various civilizations and religions were driving men towards destruction, when on account of its harsh and cruel ways life had become a misery to most human beings, when dissension and disunity were holding their sway, when mankind was divided into classes, castes, nationalities and religious groups, and when other religions were decaying and disappearing into heathenism...*

.../...

→(Continued...)

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When society takes such a turn, the Wrath of God would descend upon those people in one form or another."

Hazrat Ali

(Source: "Nahjul Balagha" Extracts of his Sermons No. 203 & 221, p.177 & 189 transl. by Mohammed Askari Jafery, Elmhurst, New York 1981.)

Prophet Muhammad was born in the year 570 in Mecca. His father Abdallâh b. Abd al-Mûttâlib died before he was born. When he was five, his mother Aminâ bint Wahâb died. He was adopted by his grandfather Imam Abd al-Mûttâlib who passed away two years later. The latter's son and successor Imam Abû Tâlib and Aunty Fatima bint Assâd adopted the little Muhammad.

At a very young age, Muhammad showed excellent skills in trading. At twelve he was accompanying his uncle Imam Abû Tâlib on trade caravan journeys to Syria and Yemen. Later on, he looked after other merchants, being known for his honesty as "al-amin, the trustworthy". *"It is perhaps not generally known"* Imam Sultan Muhammad Shah said in a speech to the National League in 1933 *"that our Holy Prophet started life as a trader and merchant, and up to the moment when he received the divine Call, he was active as one of the leading merchants of Mecca."* (Extract of speech by Imam Sultan Muhammad Shah to the National League in London on 2 July 1933 publ. in K.K Aziz, *"Aga Khan III - Selected speeches..."* p.934)

Mecca was a prosperous city at the centre of trade caravan routes. Trading was established around the Kaaba, the main centre of pilgrimage in Mecca. During this time, Meccans had turned the Kaaba into a market-place where also stone-statues were sold and worshipped.

At twenty-five, Muhammad married Khadijâh b. Khûwaylid who was of Imam Abû Tâlib's family and a prosperous business woman. Not long after his marriage, in the year 600, his uncle Imam Abû Tâlib and Aunty Fatima bint Asâd had a baby-boy named Ali. Muhammad was very fond of his little cousin Ali.

When he reached 40, Muhammad received the divine Call to preach in the Name of Allâh. (Qûrân s. 96 & 74:1-31) Prophet Muhammad preached that there is no God except Allâh. He is the Creator, the Provider and the Judge of all, and Allâh can take back any time from the people the prosperity He has granted. Therefore the Prophet advised the people to worship Allâh Alone by putting their trust in Him, by following the path of truth, righteousness and knowledge. Speaking of knowledge, Imam Sultan Muhammad said that *"Prophet Muhammad encouraged his followers especially recommending them to go to various centres of learning in Rome and China that they might get knowledge and learn to respect the conventions of foreign thought and society."*
(Source: Extract of speech made by Imam Sultan Muhammad Shah at a Reception given by the Muslim Citizens of Bombay on 10 January 1910, publ. in K.K.Aziz "Aga Khan III- Selected speeches..." p.322)

Numerous people embraced Islam. But the idol-worshippers and wealthy merchants of Mecca, fearing for their power and trading, threatened the Prophet to abandon his preaching else they would kill him and persecute his followers. In spite of that, Prophet Muhammad continued his mission.

● In 619, Imam Abû Tâlib passed away and His 19-year-old son Hazrat Ali succeeded Him as Imam. By this time, the political situation of Mecca had deteriorated. Preoccupied with the safety of the Muslims living in Mecca,

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Imam Ali and the Prophet arranged to move them out of Mecca and settle them to safe places without awakening suspicion. Some groups were taken to Medina, others to Syria. Imam Ali's brother, Jâfar ibn Abû Tâlib, was missioned to take 615 Muslims to Abyssinia (Ethiopia) where they were given refuge by Negus, the Christian king whom Jâfar ibn Abû Tâlib had converted to Islam by reciting to him the qûrânic sûrâ 19 on Mary and Jesus. All this was done over a period of three years. Imam Ali and the Prophet eventually settled at Medina **in 622.** That year is known as the **"Hijrâh"** marking the beginning of the Muslim era and calendar. (Encycl. Islam, M. Watt, "Hidjra", p.356)

In Medina, Imam Ali and the Prophet formed the Islamic Government, concluded treaties of peace with the clans and tribes and drew up a Constitution that governed Arabia and Mesopotamia.

Now realizing that Prophet Muhammad had become very powerful, thousands of Meccans allied with desert tribes and Jews from Khaybar came to attack the Prophet in Medina. The Meccans lost the battle known as the *"Battle of Trench"* thanks to a suggestion made by Salmân Pâk, the Iranian engineer who was the mûrid of Imam Ali. Salmân had suggested that a large and deep defensive trench be dug around Medina and the whole trench be guarded. Unable to cross the trench, the attackers left. After that Imam Ali and the Prophet marched with an army to Mecca. Without resistance the Meccans surrendered and a Peace Treaty was signed whereby Mecca submitted to the Islamic Law — and the stone-statues in the Kaaba were destroyed. ■

The Mèrâj of Prophet Muhammad - and his Pirâtan

The wonder of Hazrat Ali" Imam Sultan Muhammad said in Dar es Salaam on 26th September 1899 *"is that He can take a man back to his original home. That is the greatest miracle. You must keep on asking yourselves: 'Who is God? And why can I not become one with Him?' You must have such ambitions and you should meditate over what I am saying. For instance* ***Jesus*** *became one with God. He was in love with the truth (haqiqat). As a result, he was able to attain union with God. You must have also heard about* ***the Mèrâj of the Holy Prophet****. People say that he rode on a horse up to the heavens and that was his Mèrâj. This is the foolish idea of the masses. God does not dwell only in heaven. He is everywhere.* ***The Night of Mèrâj*** *is the night on which the Prophet became One with Allâh. Only the wise and the intelligent will understand the parables of the prophets. The unintelligent will take stories at their face value. The intelligent person will be able to recognize the true dignity and grandeur of man. Man is he who is able to distinguish between good and bad. Do not think that this task is too difficult for you. When you are free, you must turn your thoughts to these questions: Who is the Creator? And what is the Creation? Have you ever thought about these matters? For instance, what would you reply if you were asked who you are? You might answer "I am the son of so and so." At the most, you might be able to reach back several generations. A*

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more thinking person might name Adam as his first ancestor, but he will not be able to proceed further. You must ask yourselves: "Where did Adam come from?"
I pray from My heart that God gives you such a strength that you may attain freedom, that you may attain Haqiqat, and to turn you away from evil. I pray that you may follow the path of righteousness and attain vision of the Truth. This prayer means more than any other prayer. Do not forget My farmâns. Do not stop reading them when I leave. Think and ponder over My farmâns in the same way as you ponder over ginâns. Try to interpret My farmâns as you do with the ginâns. My farmâns and ginâns are one and the same thing.
When I depart physically from you, do not think that Hazar Imam has left. Think of Hazar Imam as ever present. Imam is not always physically present with you; nevertheless, you must understand Him as present. For I am ever with you."

Mawlana Sultan Muhammad Shah
Dar es Salaam, 26 September 1899
(Farmân on "Ûsûl-è Dîn, The Principles of Faith" - Extracts combined)

● After Prophet Muhammad returned from his Mèrâj, he became "Pir". *"The Pir"* Imam explains *'is the person to whom the Imam of the Time has granted his position, which makes him* ***the highest amongst the creations****. And whenever the Imam has chosen the Pir, and appointed him, the Pir must convey to others the Divine Knowledge in detail. You must attain perfection in the Knowledge of the Imam through him... On the Day of Qiyâmat, your Pir who helped you in this world, will also become your helper and protector in the Hereafter. Therefore do not give up following him, as you belong to that world and must enjoy it and rejoice there."*
(Source: Farmân made by Imam al-Mûstansir bi'llâh II publ. by W.Ivanow in *"Pandiyât-î Jawânmardî or Advices on Manliness"* no.42 p.26, no.44 p.27, no.86p.53 . - Combined extracts.)

Thus about Mèrâj, Imam al-Mustansir bi'llâh II explained that
"All that is concerned with the haqiqat (truth) is a hidden mystery which ***the Prophet had brought as a gift to the true believers from his Mèrâj****. These matters belong to thousand unutterable mysteries which Khûdâwand commanded should not be divulged to those who are undeserving. These are the advices which the Prophet has brought to the followers of the Truth. And those advices which he brought to the followers of the sharia were a thousand matters which had to be conveyed, and all acquired knowledge of them. But about this matter no one has information except for the true believer. The Prophet instructed the believers, bequeathing them not to divulge such mysteries, but to keep them hidden from those who are undeserving, in the same way as he himself had concealed them. And it is about that secret teaching that he said: 'Consort in the majâlis of the Truth'.*
God has founded this religion of haqiqat for those who live cleanly. Surely, everyone who can do so must realize the value of this matter, must follow his Pir, and must be firm in following the Lord of his religion."

Mawlana al-Mûstansir bi'llâh II
(Farmân extracted from *"Pandiyât-i Jawânmardî"*, paragraph 91 p.56)

● Prophet Muhammad was our 1st Pir. His name ***"Pir Awal Nabi Muhammad Mûstaphâ Rasûl"*** comes first in the Genealogy of the Pirs given in our previous Dû'â. See Annex 1 for the Dû'â.

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Ghadir al-Khûmm
16 March 632
told by Imam Sultan Muhammad Shah

On 16th March 632, Prophet Muhammad returned with his followers from his last hajj from Mecca. They stopped half-way at a place where there was a pond called Ghadir al-Khûmm situated in a valley between Mecca and Medina. At Ghadir al-Khûmm, Prophet Muhammad received from Allâh an important farmân to be delivered immediately to the people:

—"O Rasûl! Deliver to the people what has been revealed to you from your Lord, and if you do not do so, then you have not delivered His Farmân." (Qûrân sûrâ 5:67, 3rd part of our Dû'â.)

After the Prophet had delivered Allâh's Farmân to the people, Allâh gave blessings:

—"Today I have perfected your religion for you and I have completed My blessing upon you and it pleased Me to choose for you Islam as your religion." (Sûrâ 5:5)

On 14th April 1893, Imam Sultan Muhammad Shah aged 15 at that time said to the Mumbai jamât that He had kept the following farmân on Ghadir al-Khûmm for the last day of His padrâmnri. Imam Sultan Muhammad Shah said that Prophet Muhammad made the following farmân at Ghadir al-Khûmm:

— "My earthly life is coming to an end now. I am here only for a few days. Have I not until today conveyed truthfully all Allâh's farmâns to you? Tell me if this is true or not."

All the people answered: — "Yes, You have conveyed all Allâh's farmâns to us."

Prophet Muhammad asked:

— "Will you testify to Allâh that I have conveyed truthfully all His farmâns to you?"

All the people answered:

—"Yes, we will testify to Allâh that you have conveyed all His farmâns to us."

Here Imam Sultan Muhammad Shah makes a pause, bringing to our notice the following: "This hadith is accepted by the Sunnis. They have it in writing too. A big Sunni writer named Zahora had handwritten it. I am telling you about this hadith:"

Thereafter Prophet Muhammad asked the assembly: —"Will you testify that I was your Prophet?"

The people answered: — "Barhak! We will testify that you were our Prophet."

Prophet Muhammad said: —"I also testify that I am your prophet, that Khûdâwand al-Amin made Me a prophet and sent Me to you as a prophet. I am leaving behind two things; the two will remain together until Qiyâmat and forever. What are those two things? One is My ââl-djânshin, the other is the Qûrân. The two will always remain until Qiyâmat and they will remain together forever." *(Â bannè tchidjè Qayâmat sûdhi hamèsha tchâlû rahèshè anè hodjè-kawthar sûdhi sâthè rahèshè.)*

Then Prophet Muhammad took the hand of Hazrat Ali and said to the assembly:

— "After Me, My Djânshin is Mûrtazâ Ali. Whoever will love Mûrtazâ Ali will be with Mûrtazâ Ali forever."

Thereafter the Prophet said to them:

—"I am appointing upon you My Djânshin and Wasi Mûrtazâ Ali *(amâra Djânshin anè Wasi Mûrtazâ Ali tamârâ ûpar nimi jâûŋ tchûŋ)*. Do testify to God that I had appointed My Wasi Mûrtazâ Ali and that I had left him upon you."

The people said:

— "Certainly, we shall testify and we shall agree *(amè gawâhi âpshûŋ anè kabûl karshûŋ kè)* that You had left upon us Your Wasi Mûrtazâ Ali and that You had appointed Him as Your Wasi."

Then the Prophet took both hands of Mûrtazâ Ali, raised them, and made the following farmân: —"I am the Prophet of God and my Wasi is Mawla Ali. Those people whose Mawla I am, Ali is their Mawla. Do agree and testify to God!" This, they all agreed.

(Amè Khûdâ-nâ Rasûl tchiyè anè amaro Wasi Mawla Ali tchè. Djènâ amè Mawla tchiyè, tènâ Ali Mawla tchè. Tamè kabûl karjo anè Khûdâ pasè gawâhi pûrdjo! Tè wakhatè sagrâ loko kabûl thayâ")

Imam Sultan Muhammad Shah
Mumbai 14 April 1893

(Source: *"Kalâm-è Imam-è Mûbin vol. I"* p.38-41. Farmân extract adapted from Gûjarâti by Nargis Mawjee)

➜ (CONTINUED...)

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● To conclude, Imam al-Mustansir bi'llâh II explained that "The correct meaning of the Qûrân and hadiths is only with the Imam. The Prophet himself said that whoever accepted his itrât (direct descendance) and the Book of God as his guidance would never be lost. The expression "my itrât" refers to the Imam, according to the words of the Qûrân (3:30): "My itrât, one following the other." But the Imam can only be recognized with the help of another Imam, being the person whom the Imam appoints to that office from amongst His own progeny. Only He will be the Imam, no one else. Ordinary mortals cannot appoint anyone as their Imam. Whomever the Imam selects for the transfer of the Light of Imâmat from amongst His own sons, and confers upon Him by 'nass' the mysteries of Imâmat, that person only is the Imam and a 'ââl' of the dynasty... Therefore, follow the Imam in order that you may be connected with him, i.e. the Imams, one generation after another. If others have no connection with the Imam, this is because they opposed him, adopting a hostile attitude towards him, and the Imam concealed himself from them, while they began to follow the ordinary theologians, this is why they err... The learned, however, know that the world cannot be without the Imam even for a moment, because if it is, the earth with its population will instantly perish."

Mawlana al-Mûstansir bi'llâh II
(Source:"Pandiyât-î Jawânmardî", paragr. No. 49-50, p.30-31)

● Prophet Muhammad passed away three months after the event at Ghadir al-Khûmm, in June 632. Ghadir al-Khûmm has never been forgotten; Ismailis celebrate Idd-è Ghadir annually. In the Fatimid times, it was a national holiday.

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Adaptation française du farmân sur Ghadir al-Khûmm prononcé le 14 avril 1893 - Mumbai.

Imam Sultan Muhammad Shah a dit que le Prophète Muhammad fit le farmân suivant à Ghadir al-Khûmm:

—"Ma vie terrestre touche à sa fin maintenant. Je ne suis ici que pour quelques jours. Ne vous ai-je pas jusqu'ici transmis honnêtement tous les farmâns de Dieu? Dites-moi si cela est vrai ou pas."

L'assemblée répondit: *— "Oui, vous nous avez transmis tous les farmâns de Dieu."*

Le Prophète Muhammad demanda: *—"Attesterez-vous à Dieu que je vous ai transmis honnêtement tous Ses farmâns?"*

L'assemblée répondit: *— "Oui, nous attesterons à Dieu que vous nous avez transmis tous Ses farmâns."*

Ici, Imam Sultan Muhammad Shah fait une pause en faisant remarquer que *"Ce hadith est accepté par les Sunnis. Ils le possèdent aussi par écrit. Le grand écrivain Sunni nommé Zahora l'avait écrit de sa propre main. Je vous fais part de ce hadith:"*

Ensuite le Prophète demanda à l'assemblée:
—"Allez-vous attester que j'étais votre Prophète?"

L'assemblée répondit: *—"Barhak! Nous attesterons que vous étiez notre Prophète."*

Le Prophète Muhammad dit: *—"J'atteste également que je suis votre Prophète, que Khudawand al-Amin a fait de moi un prophète et m'a envoyé auprès de vous en tant que prophète. Je laisse derrière moi deux choses; elles demeureront jusqu'à la Qiyâmat et elles resteront toujours ensemble pour l'éternité (anè hodjè-kawthar sûdhi sâthè rahèshè). Quelles sont-elles ces deux choses? L'une est mon ââl-djânshin, l'autre est le Coran. Les deux resteront toujours ensemble jusqu'à la Qiyâmat et pour l'éternité."*

Ensuite le Prophète prit la main de Hazrat Ali et dit à l'assemblée: *—"Après moi, mon Djânshin est Mûrtazâ Ali. Quiconque aimera Mûrtazâ Ali sera avec Mûrtazâ Ali pour toujours."*

Puis le Prophète leur dit: *—"Je nomme dessus vous mon Djânshin et Wasi Mûrtazâ Ali (amâra Djânshin anè Wasi Mûrtazâ Ali tamârâ ûpar nimi djâûɳ tchûɳ). Attestez-le à Dieu que j'avais nommé mon Wasi Mûrtazâ Ali et que je L'avais nommé dessus vous."*

La foule répondit: *— "Certes, nous attesterons et accepterons que vous aviez nommé dessus nous votre Wasi Mûrtazâ Ali et que vous-même L'aviez nommé votre Wasi."*

Puis le Prophète prit les deux mains de Mûrtazâ Ali, les leva et dit: *—"Je suis le Prophète de Dieu et mon Wasi est Mawla Ali. Ceux pour qui je suis Mawla, Ali est leur Mawla. Veuillez accepter cela et l'attester à Dieu!"* Cela, tous l'ont accepté."

Imam Sultan Muhammad Shah
Mumbai 14 avril 1893 (KIM1 vol.p.38-41
Extrait de farmân adapté du Gûjarâti par Nargis Mawjee)

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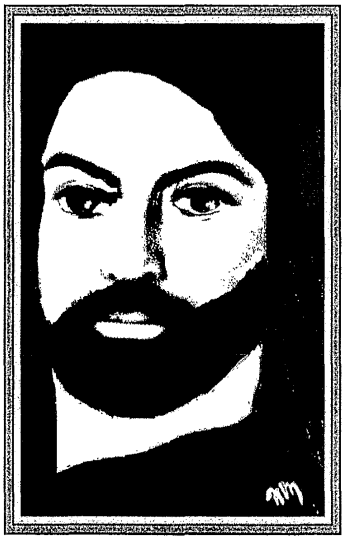
Grand Declaration made by Hazrat Ali from the pulpit of Kufa His capital.



HAZRAT ALI
Portrait painted by Nargis Mawjee

Hazrat Ali's Grand Declaration in Kufa is recorded in both the *"Khûtbâ al-Bâyân"* and the *"Khûtbâ al-Tantajiyyâ"*. Extracts of both khûtbâs are combined here to form the following.
Hazrat Ali declared:

"O MANKIND! ! Ask Me before you lose Me! For I am the Treasurer of Science. I am the Mountain of Magnanimity. I hold the key of the invisible. I am the secret of the invisible. I am the secret of the secrets. I am the Guide of the heavens. I am the Face of God. I am the Hand of God. I am the Tongue of God. I am the Light of God. I am the Power. I am the Primordial Adam. I am the Lord of the Day of Resurrection. I am the One who rewards on the Day of Retribution. I am the Lord of primordial pre-eternity. I am the Ruler of the primordial universe when neither your sky nor your earth had come into existence yet. I am the One who, in the pre-existence, concluded the Covenant with the spirits and the One who declared: 'Am I not Your Lord?, a-lasto bi-Rabbi-kûm?' I am the First. I am the Last. I am the Hidden. I am the Manifest. I am the Light of the prophets. I am Adam and Seth. I am the companion of Noah and his Saviour. I am the companion of Abraham and his secret. I am the One who made Moses cross the sea; I am the One who drowned Pharaoh and his armies. I am Jesus and Simon (Peter); I am the One who spoke through the mouth of Jesus when he was still in the cradle. I am the One who speaks all the languages. I am the proof of God on earth and in the heavens. I am the voice of Truth. I am the One who illuminates the sun, the moon and the stars. I am the Creator. I am the Lord of Kaaba. I am the Night of Qadr. I am the One who travels through the seven heavens and the seven earths in the twinkling of an eye. I am the perpetual Mahdi. I am the Compassionate. I am the Merciful. ***I am Ali ibn Abi Tâlib!"*** (**)

Hazrat Ali
Farmân made from the pulpit of Kufa
Imâmat: 619 - 661
Caliphate: 656 - 661

(Sources: Henry Corbin, *"Trilogie Ismaélienne"*, part III entitled *"Golshan-è râz"* (p. 43), Extracts of the Grand Declaration made by Hazrat Ali, known as the *"Khûtbâ al-Bayân"*. Also see Corbin's other book *"Histoire de la philosophie islamique"* p.76-77 on the same matter.)

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Fatima The Luminous

In the 7th century, the most impressing figure among women was Bibi Fatima. She was the blessed daughter of Prophet Muhammad, the blessed wife of Hazrat Ali and the blessed mother of Hasan and Husayn. Her name is always followed by *al-Zâhrâ, the Luminous One* or *the Radiant.*

Together with the Prophet, Hazrat Ali, Hasan and Husayn, Fatima forms the *Panj Tan Pâk,* the *Divine Pentad.*
Ismailis recite their names three times a day in their Dû'â.

The Ismaili anthem Noor-è Rasûl Allâh portrays Fatima as *"Jannat-è Khâtûn, the Mother of Paradise".*

Also Pir Shams in his ginâns entitled *"Tiyân-thi amè âwiyâ Uchhmân"* and *"Thita nawmi âwiyâ Gûrûji"* reveals that it was the Light of Fatima who in the pre-eternity had established the *"Ghat Pât, the Throne of God"*, and when God created the universe, her Light was there.

The glorious Ismaili Fatimid Caliphate founded in North Africa by Mawlana Muhammad al-Mâhdi in 909 AD was named after Fatima al-Zâhrâ and the great Mosque & University *al-Azhar "The Luminous"* in Cairo was also named after her. (Encycl. de l'Islam, M.Canard "Fâtimides" p.870)

Bibi Fatima has left for us three miraculous tasbihs known as *"Bibi Fatima-ji Tasbih, The Tasbihs of Bibi Fatima"* that we recite in jamâtkhânâ during Chândrât, Satâdâs, Laylat al-Qadr and in times of need, for they are a fount of bârâkât. These tasbihs are:

Allâhû Akbar — Allâh is Great
Sûbhân Allâh — Glory to Allâh
al-Hamdû li-Llâh — Praise be to Allâh

In the light of what has been said, we cannot say less about Bibi Fatima than did Mawlana Muhammad al-Bâqir : that she is "***Fatima-Fâtir, Fatima-The-Creator***", the Mother of the creation.

(Sources on **"Fatima-Fâtir"**, see W. Ivanow *"Notes sur l'Ûmm al-Kitâb"* p.442 - Farmâns by Imam Muhammad al-Bâqir/ See also Henry Corbin, *"Temps Cyclique et Gnose Ismaélienne"* pp.161, 186, 198 on the same matter.)

Endnotes & more references on Fatima

For more sources on Bibi Fatima, see:
- Pir Sadardin, ginân *"Dasmo Awatâr (nâno)"*, verse 26.
- Pir Shams, ginân *"Ved watchan Gûrû tanrâ tè samjo satchâ soy"*, v. 7.
- Encyclopedia of Islam: *"Fatima"* ***(especially Louis Massignon's admirable remarks on Fatima in this article)***/ *"Fatimides"*/ *"Fadak"*/ *"Khaybar"*/ *"Mûbâhala" (in Medina).*
- Henry Corbin, *"Temps cyclique et gnose ismaélienne"* pp. 161, 186, 198, **in which Fatima is beautifully compared with the Christian Virgin Mary and Eve, - spiritually speaking.**

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ENDNOTES

(1) **SALMÂN PÂK *"Salmân The Pure"*** or Salmân Fârsi from Fârs, SW Iran, was an engineer by profession. He was close to Prophet Muhammad and Hazrat Ali, constantly giving them help in their journeys and battles as if he was a member of their own family and thus he became inseparable from them. Hazrat Ali had appointed Salmân to the governorship of the city of Mâdâïn in Iraq, which was conquered by the Muslims in 636.

Hazrat Ali said about Salmân:

"Salmân is with Us as one of Our own family, the sun from the Light of God, a part of Us and from Us. The heart of the true believer is the Light of God but no believer is as powerful as Salmân although a believer is eternal in the two worlds... Salmân is the door of Paradise, the soul of Paradise. Paradise lets out sighs for Salmân five times a day, longing for him."

(Sources: Louis Massignon "Prémices spirituelles..." p.17: *"Salmân est des nôtres, nous, gens de la Maison. C'est une mer inépuisable et un trésor imprenable, et le Paradis soupire après lui cinq fois par jour..."* -/ W.Ivanow *"On the recognition of the Imam (Fasl dar Bayan-i Shinakht-I Imam)"*, Thacker, Bombay 1947, p.31 on Salmân Pâk.)

(2) **For more on Imam Abû Talib in the ginâns,** see Seyyed Imâm Shâh, Ginân *"Moman Chètamni"*, strophes 79 & 92.

3) **Compare above Grand Declaration** made by Hazrat Ali in Kufa with the following verses of the Qûrân: - For The Face of God, see Qûrân sûrâs 2:115/ 28:88/ 55:27
- The Hand of God, Qûrân 48:10
- Twinkling of an eye, Qûrân 54:50.
- The 7 heavens and 7 earths, Qûrân 65:12.
- The Night of Qadr, Qûrân 97.
- *Am I not your Lord?*, Qûrân 7:171.
- Jesus speaking in the cradle, Qûrân 19:29-33.
- The Kaaba, Qûrân 5:97
- The Light of God, Qûrân 24:35
- Abraham and his secret, Qûrân 6:75-78.

4) Version française du farmân de l'Imam Sultan Muhammad Shah fait à Dar es Salaam sur le Mèrâj et les Principes de la Foi.- Extraits choisis et combinés:

Le miracle de Hazrat Ali *réside en Son pouvoir de reconduire l'homme à son origine. C'est le plus grand des miracles. Demandez-vous sans cesse: "Qui est Dieu? Et pourquoi ne puis-je former qu'Un avec Lui?" Vous devez avoir de telles ambitions et méditer sur ce que Je dis.* ***Par exemple Jésus*** *est devenu Un avec Dieu. Il était amoureux de la Vérité (haqiqat). C'est pourquoi il a été capable de s'unir à Dieu. Vous devez aussi avoir entendu parler du* ***Mèrâj du Saint Prophète****. Les gens racontent qu'il est monté aux cieux à dos de cheval et que cela était son Mèrâj. C'est une idée folle des masses. Dieu n'habite pas qu'au paradis; Il est partout. La Nuit du Mèrâj est la nuit où le Prophète est devenu Un avec Dieu. Seuls les gens sages et réfléchis pourront comprendre les paraboles des prophètes. Les gens moins réfléchis prendront les histoires à la lettre. Quelqu'un d'intelligent pourra reconnaître la vraie dignité et la grandeur de l'homme. L'homme est celui qui est capable de distinguer le bien du mal. Ne croyez pas que cette tâche est trop dure pour vous. Quand vous avez un moment de liberté, orientez vos pensées vers ces questions: Qui est le Créateur? Qu'est-ce que la Création? Avez-vous déjà pensé à ces choses? Par exemple, que répondriez-vous si l'on vous demandait qui vous êtes? Peut-être répondrez-vous: "je suis le fils d'un tel ou d'un tel." Tout au plus, vous pourrez remonter à quelques générations en arrière. Quelqu'un de plus réfléchi pourrait nommer* ***Adam*** *comme son premier ancêtre, mais il ne pourra pas aller plus loin. Vous devez vous demander:* ***d'où vient Adam?*** *Je prie du coeur que Dieu vous accorde une force telle que vous puissiez atteindre la liberté, trouver la Vérité et vous détourner du Mal. Je prie que vous puissiez suivre le chemin de la vertu et recevoir le don de la Vision (divine). Cette prière vaut plus que toute autre prière. N'oubliez pas Mes farmâns. Ne cessez pas de les lire quand Je serai parti. Réfléchissez à Mes farmâns et étudiez-les de la même façon que vous étudiez les ginâns. Tâchez d'interpréter Mes farmâns comme vous le faites avec les ginâns. Mes farmâns et les ginâns ne sont qu'une seule et même chose. Lorsque Je serai parti, ne pensez pas que Hazar Imam est parti. Pensez à Hazar Imam comme étant toujours là, présent. L'Imam n'est pas toujours physiquement présent à vos côtés, néanmoins vous devez Le considérer comme étant toujours présent. Car Je suis à jamais avec vous."*

Imam Sultan Muhammad Shah
Dar es Salaam 26 Septembre 1899

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HAZRAT ALI ⟨---- cousins -----⟩ **PROPHET & PIR MUHAMMAD**
600-661 — 1st Pir

IMAM HUSAYN
- 2nd Imam since Hazrat Ali
- 626 - 680 AD
- Son of Hazrat Ali & Fatima.
- Married: Princess Shahrbânû, daughter of the last Persian king of the Sassanid dynasty, Yezdgird III.
- 6 children. His son Zayn al-Abdin succeeded Him to the Imâmat.

Daughter FATIMA who married Hazrat Ali.

IMAM and PIR ZAYN al-ÂBDIN
- 3rd Imam since Hazrat Ali
- 5th Pir since Prophet Muhammad
- Son and successor of Imam Husayn.

IMAM MUHAMMAD al-BÂQIR
4th Imam since Hazrat Ali

IMAM and PIR JÂFAR al-SÂDIQ
- 5th Imam since Hazrat Ali
- 6th Pir since Prophet Muhammad
- 699 - 765
- 9 children. His eldest son Ismail succeeded Him to the Imâmat in 765.

separation

IMAM ISMAIL
- 6th Imam since Hazrat Ali
- Son of Imam Jâfar al-Sâdiq and his successor to the Imâmat.
- Imâmat 765 - 775 (INDIA)
- His followers are the Shia Imami Ismaili Muslims or in short THE ISMAILIS.

MÛSÂ al-KÂSIM
Half-brother. He founded the Ithnâ' Âshiri sect. Their 12th and last Imam Muhammad, son of Hasan Askâri, disappeared ('ghayb') in 874 AD.

IMAM-PIR MUHAMMAD b. ISMAIL (Imâmat: 775-813)
- 7th Imam since Hazrat Ali.
- 7th Pir since the Prophet.

His Pir title was *Pir Satgûr Noor* according to our previous Dû'â.

IMAM & PIR MAWLANA SHAH KARIM al-HUSAYNI HAZAR IMAM - THE AGA KHAN IV
49th Imam since Hazrat Imam Ali
50th Pir since Prophet Muhammad

IMAM ISMAIL

- **The 6th Imam since Hazrat Ali**
- Son of Imam Jâfar al-Sâdiq and His successor to the Imâmat.
- Imâmat: 765 - 775 AD
- Born: in Medina in 719.
- **His followers are the Shia Imami Ismaili Muslims or The Ismailis.**
- His son Muhammad b. Ismail succeeded Him to the Imâmat.
- Imam Ismail must not be confused with Imam Ishmaël, the biblical and qûrânic Ishmaël who was the son of Prophet Abraham, 2000 BC.

IMAM-PIR MUHAMMAD BIN ISMAIL

- **The 7th Imam since Hazrat Ali,** son and successor of Imam Ismail.
- Imâmat: 775-813
- **The 7th Pir since Prophet Muhammad**

His Pir title was *Pir Satgûr Noor,* according to the Genealogy of Pirs given in our previous Dû'â.

He must not be confused with the other Pir Satgûr Noor, the 15th Pir, whose real name was Pir Muhammad Shah who lived during the end of Fatimid times and converted numerous people in Northern India - see his chapter on p.76-78.

➜ (Continued...)

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Imam Ismail ♪♫♪ in the ginân *"Mansamjâni"* written in the 13th century by Pir Shams/ English version

Mansamjâni, The Knowledge of the Soul" is a ginân of 8,020 verses written in the 13th century by Pir Shams. In stanzas 153 & 154, Pir Shams writes that Mawlana Ismail, the son of Imam Jâfar al-Sâdiq, lived in Hind in the Indian subcontinent where He occupied the Throne of Imâmat during ten years and converted numerous Hindus to Islam. Pir Shams writes:

Stanza 153

"So was Shah Ismail. Compared to Him, valueless were the treasures of the kings altogether. He pronounced words more profound than the Qûrân. None could match Him. So was Shah Ismail. From Him the Qûrân should be taken...
Shah Ismail occupied the throne during ten years; He was in Hind at that time...
During this time, numerous Hindus received a religion and recited the Kalimâ. There were many unbelievers in the time of Shah Ismail.
O you! Know that when Shah Ismail came to Hind, people found a faith, unbelievers embraced a religion; it was then that Shah Ismail declared Himself."

Stanza 154

"Shah Ismail declared Himself. He brought numerous Hindus to religion. Many years went by...
After a long time came Pir Satgûr Noor who resuscitated the religion of Muhammad. Hindus and Muslims all took advantage. He showed them the Path of the Truth... All the Hindus embraced religion in the land of Gûjarât...
O you! So was Pir Satgûr Noor. He reigned with majesty. Hindus became Muslims; He showed them the Path of the Faith."

Imam Ismail ♪♫♪ dans le ginân *"Mansamjâni"* écrit au 13e siècle par Pir Shams Version française

Mansamjâni, La Connaissance de l'Âme" est un ginân de 8,020 versets composé au 13e siècle par Pir Shams. Dans les strophes 153 & 154, il raconte que Imam Ismail, fils de Mawlana Jâfar al-Sâdiq, vécut au Hind dans le sous-continent indien, où il occupa le trône durant dix ans et y convertit de nombreux Hindous à l'Islam. Aussi écrit-il:

Strophe 153

"Tel était Shah Ismail. Comparés à Lui, les trésors des rois tous ensemble étaient sans valeur. Il prononçait des paroles plus profondes que le Coran. Nul ne pouvait se mesurer à Lui. Tel était Shah Ismail. De Lui, il faut prendre le Coran...
Il occupa le Trône durant dix ans; Il était au Hind à cette période. Durant cette période, de nombreux Hindous reçurent une religion et récitèrent le Kalimâ. Il y eut de nombreux incroyants à l'époque de Shah Ismail.
O toi! Sache que lorsque Shah Ismail arriva au Hind, les gens reçurent une foi; les incroyants embrassèrent une religion. C'est alors qu'Il se déclara au grand jour."

Strophe 154

"Shah Ismail se déclara au grand jour. Il convertit de nombreux Hindous à la religion. Plusieurs années passèrent... Après longtemps vint Pir Satgûr Noor qui ressuscita la religion de Muhammad. Hindous et Musulmans, tous en tirèrent avantage. Il leur montra le Chemin de la Vérité. Tous les Hindous embrassèrent la religion dans la terre du Gujarat...
O toi! Tel était Pir Satgûr Noor. Il régna avec majesté. Les Hindous devinrent Musulmans; Il leur montra le chemin de la Foi."

(Selected & combined verses, rendered in English and French by Nargis Mawjee.)

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THE ISMAILI FATIMID CALIPHATE IN NORTH AFRICA (Tunisia+Algeria) AND EGYPT - 909 - 1096

THE FATIMID CALIPHATE

The Ismaili Fatimid Caliphate was named after Bibi Fatima, the daughter of Prophet Muhammad and the wife of Hazrat Ali. The Caliphate was founded in 909 by Imam Muhammad al-Mâhdi in North Africa (Tunisia + Algeria) where He built the City of al-Mâhdiyyâ on the eastern coast of Tunisia and made it His capital. In the year 969, Imam al-Mûizz established the Fatimid Caliphate in Egypt where He built the City of Cairo and made it His capital.

The Fatimid Empire included North Africa (Tunisia+Algeria), Egypt, Syria, Lybia, Sicily, Palestine, the Red Coast of Africa, Yemen, the Hijaz-Arabia with the holy cities of Mecca and Medina. Fatimid Imams received allegiance of Persia, Sind, Gûjarât and all of Northern India, Central Asia and Iraq. Baghdad received an Ismaili Fatimid governor in 1059.

THE 9 ISMAILI FATIMID IMAMS

IMAM-CALIPH MUHAMMAD al-MÂHDI

- **The 11th Imam since Hazrat Ali.**
- **The 1st Fatimid Caliph**
- **Founder of the Ismaili Fatimid Caliphate in North Africa in 909.**
- Born: 873
- At 8 years old He succeeded His father Imam Razi al-Din Abd Allâh to the Imâmat.
- Imâmat: 881 - 934
- Caliphate: 909 - 934 in North Africa (Tunisia + Algeria)
- Built the capital city of al-Mâhdiyyâ on the eastern coast of Tunisia. The City of al-Mâhdiyyâ continues to exist in Tunisia and is still called al-Mâhdiyyâ. (Encycl.Islam, "Fatimids", p.853)

IMAM-CALIPH al-QÂIM

- **The 12th Imam since Hazrat Ali.**
- **The 2nd Fatimid Caliph (N. Africa).**
- Son and successor of Imam Muhammad al-Mâhdi.
- Imâmat & Caliphate: 934 - 946
- Born in 893 in Salamiyya (Syria)
- He was 8 when He travelled with His father by caravan from Syria to N.Africa in 902.
- Built the city of al-Muhammadiyyâ (modern al-Masila) in North Africa.

IMAM-CALIPH al-MANSÛR

- **The 13th Imam since Hazrat Ali.**
- **The 3rd Fatimid Caliph (N. Africa).**
- Son and successor of Imam al-Qâim.
- Imâmat & Caliphate: 946 - 952
- Born in Kairouan (N.Africa).
- Built the city of al-Mansûriyya which remained the capital city of the Fatimid Imams until 969, the year when Imam-Caliph al-Mûizz settled in Egypt.

IMAM-CALIPH al-MÛIZZ

- **The 14th Imam since Hazrat Ali**
- **The 4th Fatimid Caliph (N. Africa + Egypt)**
- Son and successor of Imam-Caliph al-Mansûr
- Imâmat & Caliphate: 952 - 975
- Established the Ismaili Fatimid Caliphate in Egypt in 969.
- Built the City of Cairo which became the capital city of the Fatimids during 125 years.
- Built the al-Azhar University in Cairo.
- Gold dinars bearing Imam-Caliph al-Muizz's name were minted at: al-Mâhdiyyâ, al-Mansûriyyâ, Cairo, Damascus, Filestin (=Ramla, Palestine in 974), Misr (= Fustat, old capital of Egypt) from 969 onward, Sicily, Tripoli (974-5), Tyre. (Lanepoole, S., "*A history of Egypt..*", n. p.98, 1977)

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IMAM-CALIPH al-AZIZ
- **The 15th Imam since Hazrat Ali**
- **The 5th Fatimid Caliph (N. Africa & Egypt)**
- Son and successor of Imam-Caliph al-Mûizz
- Imâmat & Caliphate: 975 -996
- Gold dinars bearing Imam-Caliph al-Aziz's name were minted at: al-Mâhdiyyâ, al-Mansûriyyâ, Filestin (= Ramla, Palestine), Mecca (976-977), Sicily, Tripoli. In Misr (= Fustat the old capital of Egypt), coinage was continuous every year from 976 to 996. (Lanepoole., "*History* ..", n. p.118, 123, 1977.)

IMAM-CALIPH al-HÂKIM BI-AMR ALLÂH
- **The 16th Imam since Hazrat Ali**
- **The 6th Fatimid Caliph (N.Africa + Egypt)**
- Son and successor of Imam-Caliph al-Aziz. He was 11 when he succeeded His father.
- Founder of the *Dâr al-Hikma or the Dâr al-Ilm*, The House of Knowledge in Cairo.
- Imâmat & Caliphate: 996 - 1021.
- Gold dinars bearing Imam's name were minted at al-Mâhdiyyâ, al-Mansûriyyâ, Cairo, Damascus, Filestin (i.e. Ramla, Palestine), Misr (i.e. Fustat the old capital of Egypt), Sicily, Tripoli, Tyre, Zawila. (Lanepoole., "*A history of Egypt*", note p.124) SEE CHAPTER FURTHER

IMAM-CALIPH al-ZÂHIR
- **The 17th Imam since Hazrat Ali**
- **The 7th Fatimid Caliph (N.Africa + Egypt).**
- Son and successor of Imam-Caliph al-Hâkim bi-Amr Allâh.
- Imâmat & Caliphate: 1021-1036
- Gold coins bearing Imam-Caliph al-Zâhir's name were minted in: al-Mansûriyyâ, Alexandria (in 1032), Filestin (=Ramla, Palestine), Misr, Sicily, Tyre, Zawila. (Lanepoole, "*A history of Egypt...*", p. 135)
- His 7-year-old son al-Mûstansir bi'llâh I succeeded Him to the Imâmat and Caliphate.

IMAM-CALIPH al-MÛSTANSIR BI'LLÂH I
- **The 18th Imam since Hazrat Ali.**
- **The 8th Fatimid Caliph (N. Africa + Egypt)**
- He was 7 when He succeeded His father Imam-Caliph al-Zâhir.
- Imâmat & Caliphate: 1036 - 1094
- Gold dinars bearing the name of Imam-Caliph al-Mûstansir bi'llâh were minted at: Akka, al-Basta, al-Mâhdiyyâ (1062 to 1065), al-Mansûriyyâ (1036-7, 1046-7), Aleppo (1037-8, 1050 to 1055), Alexandria (1075 to 1094), Baghdad (1058-9), Cairo, Damascus, Filestin (=Ramla, Palestine), Medina (1061), Sicily (1054-57), Tiberias, Tripoli, Tyre.. In Misr the old capital, coinage was continuous every year from 1036 to 1093. (Lanepoole, "*A history of Egypt*", p.137-8, 160.)
- His eldest son Nizâr I succeeded Him to the Imâmat and Caliphate.

IMAM-CALIPH NIZÂR I
- **The 19th Imam since Hazrat Ali**
- **The 9th Fatimid Caliph**
- **The 1st Ruler of Alamût (Daylam, N. Iran)**
- Eldest son and successor of Imam-Caliph al-Mustansir bi'llâh I.
- Imâmat: 1094 - 1096
- Gold dinars bearing Imam-Caliph Nizâr's name were minted in Alexandria in 1095 and at Alamût in 495 AH. (Lanepoole., "*A history of Egypt..*", p. 162.)
- His son al-Hâdi succeeded him to the Imâmat.

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FATIMID IMAM-CALIPH al-HÂKIM BI-AMR ALLÂH

- **The 16th Imam since Hazrat Ali**
- **The 6th Fatimid Caliph (Egypt)**
- Son and successor of Imam-Caliph al-Aziz
- Born: 14 August 985 in Cairo
- Imâmat & Caliphate: 996 - 1021
- **Founder of the Dâr al-Hikma**, also known as ***Dâr al-Ilm, The House of Knowledge*** in Cairo.
- Gold dinars bearing Imam's name were minted at al-Mâhdiyyâ, al-Mansûriyyâ, Cairo, Damascus, Filestin (i.e. Ramla, Palestine), Misr (i.e. Fustat the old capital of Egypt), Sicily, Tripoli, Tyre, Zawila. (Lanepoole., "*A history of Egypt*", note p.124)

The Ismaili Fatimid epoch (909 - 1096) was the Golden Age of Islam : the intellectual ambiance prevailing at that time, their tradition of learning, the economic prosperity, architectural achievements, the spirit of brotherhood between people of different creeds working in partnership... To this day, i.e. over 1100 years since its foundation, it is still admired.

Imam al-Hâkim bi-Amr Allâh was born in Cairo on 14 August 985. At eleven, He succeeded His father Imam-Caliph al-Aziz in Cairo. Still a child, He presided over official ceremonies and met regularly the commanders of the army. Mathematics, physics and scientific astronomy were His favourite subjects. Later, Imam built a grand **observatory** for research on Mount Muqattam near Cairo, where He enjoyed working and personally supervised the curriculum. Imam employed top qualified people irrespective of race, ethnicity or religion. He provided generous financial assistance to well-known physicists and astronomers to encourage research in the field. ***"The al-Hâkim Tables"***, for example, named after Him, with their highly precise astronomy instruments, remained in use for many centuries, even outside Egypt. (Sources: Halm "The Fatimids..." p.90/ Assaad, "*The Reign of al-Hakim Bi Amr Allah...*" p.25, 29)

● In 1005, the 20-year-old Imam al-Hâkim bi-Amr Allâh built the ***Dâr al-Hikma, the House of Wisdom***, also known as the ***Dâr al-Ilm, the House of Knowledge*** in Cairo. Like al-Azhar, Dâr al-Hikma became the leading Centre of learning of the time. Imam equipped it with a vast library covering all areas of study and permitted all who wished to attend its lectures or read its books. Students from all parts of the world came to specialize in medicine, law, literature, mathematics, arts, scientific astronomy, philosophy, history, languages, theology. Imam Himself would visit the lecture halls, joining debates among scientists and learned men, granting them generous donations to encourage research in their profession. (Assaad, "*The Reign of al-Hakim...*" p.29)

The Ismaili Dawa was a separate and independent department in Dâr al-Hikma and a full time and well-remunerated profession. Once the dâ'ïs were graduated from Dâr al-Hikma, Imam sent them to different parts of the world. Women were also participating in the Ismaili dawa, working as dâ'ïs. Imam was very firm in His instructions to His daï's regarding Ismaili religious education and practice of faith. For instance, in a letter addressed to His dâ'ï Hamid al-Din al-Kirmani who was put in charge of the dawa in W. Iran and Iraq, Imam writes:

"Keep up all My prescriptions to you concerning the service of God... Keep alive the tradition of Our ancestor the Messenger of God through the dawa (the Call) to true tawhid... Urge the believers to remain attached to all the obligations of religious practice... And know that Our protection extends only to those who put

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into practice the Book of God and the tradition of the Messenger of God, and who serve God through their devotion to Us. Teach this to all our friends (awliyâ) as Our word."

Imam al-Hâkim bi-Amr Allâh

(Source: *H.Corbin, "The Ismâ'ili Response to the Polemic of Ghazâli by Henry Corbin" (transl. from the French by James Morris)*", Tehran 1977, p. 89-90.)

● **The Freedom of Faith** was another distinguished quality of the Ismaili Fatimid Caliphs. Citizens of all faiths and backgrounds enjoyed freedom of faith in the Fatimid kingdom. Shia and Sunni judges were employed to teach Law at Dâr al-Hikma. Jews and Christians enjoyed the immunity and privileges that they had obtained during Imam-Caliph al-Aziz's reign; some of them held high posts in the Fatimid Court. There were many old churches, mosques and synagogues of historic importance in Fustat the old capital. Imam al-Hâkim helped restore them and allowed to build new ones and Imam Himself would inspect the progress of the construction. In the year 1021, following some incidents, Imam granted protection to all the churches of Jerusalem.
(Sources: Halm, "The Fatimids..."p.38/ Assaad, "The Reign of al-Hakim..." p. 89,97/ Encycl Islam, Canard "al-Hâkim " pp.76-82)

● Imam al-Hâkim bi-Amr Allâh built also new high-profile jamâtkhânâs for the Ismailis, such as **the Jami al-Rashidâ, the Jami al-Maqs.** He finished the jamâtkhânâ that His father had started to construct, which became known as **Jami al-Hâkim,** and He restored many old ones to more than their former state.

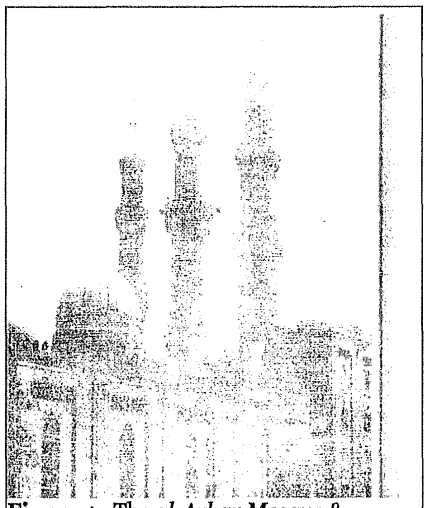

Figure 1: The *al-Azhar Mosque & University* built by Imam al-Mûizz in Cairo (10th century)

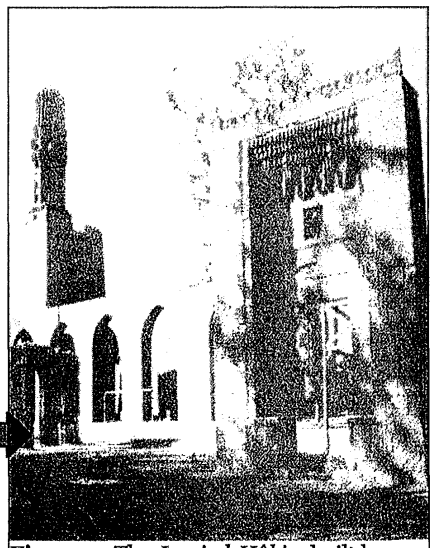

Figure 2: The *Jami al-Hâkim* built by Imam al-Hâkim bi-Amr Allâh in Cairo for Ismailis (11th century).

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RECAP

IMÂMAT IN ARABIA, IRAQ, MESOPOTAMIA

HAZRAT ALI ← cousins → PROPHET & PIR MUHAMMAD
1st Imam & Caliph 600-661 — 1st Pir
Hazrat Ali's 2 sons

Imam Husayn
2nd Imam
Son of Hazrat Ali and Fatima

Pir Hazrat Hasan
2nd Pir since Prophet Muhammad
Son of Hazrat Ali and Fatima

Pir Jâfar Shah
4th Pir since Proph.Muhammad
Son of Imam Husayn

Pir Qâsim Shah
3rd Pir since Prophet Muhammad.
Son of Pir Hazrat Hasan

Imam and Pir Zayn al-Âbdin
3rd Imam since Hazrat Ali
5th Pir since Prophet Muhammad
Son and successor of Imam Husayn

Imam Muhammad al-Bâqir
4th Imam since Hazrat Ali

Imam & Pir Jâfar al-Sâdiq
5th Imam since Hazrat Ali
6th Pir since Prophet Muhammad.
His Pir title was *"Pir Amir Ahmad"*
(see our previous Dû'â Annex 1)

IMÂMAT IN INDIA, SYRIA...

Imam Ismail Imâmât: 765-775 (Hind, India)
6th Imam since Hazrat Ali.
Son & successor of Imam Jâfar al-Sâdiq
His followers are THE ISMAILIS

Imam & Pir Muhammad b. Ismail - Imâmat: 775-813
7th Imam since Hazrat Ali.
7th Pir since Prophet Muhammad.
Known in India as *"Pir Satgûr Noor"*.
2 sons

Imam Wafi Ahmad
8th Imam since Hazrat Ali
Imâmat: 813-827

Pir Indra Imâm al-Din
8th Pir since Prophet Muhammad.
Not to confuse w/ Indra Imâm al-Din, the son of Pir Hasan Kabirdin 15th c.

Imam Taqi Muhammad
9th Imam since Hazrat Ali
Imâmat: 827-840

Pir Muhammad Mansûr
9th Pir since Prophet Muhammad.
Son of Pir Indra Imam al-Din al-Din

Imam Razi al-Din Abd Allâh
10th Imam since Hazrat Ali
Imâmat: 840-881

Pir Gâlib al-Din
10th Pir since the Prophet.

Imam-Caliph Muhammad al-Mâhdi
11th Imam since Hazrat Ali
1st Fatimid Caliph
Founder of the Fatimid Caliphate in N.Africa (Tunisia + Algeria) in the year 909.

Pir Abd al-Majid
11th Pir since the Prophet.
Son of Pir Gâlib al-Din.
Became Pir at age 7 & lived til the Imâmat of Mawlana al-Hâkim.

FATIMID TIMES N.AFRICA + EGYPT

Imam-Caliph al-Qâim
12th Imam since Hazrat Ali.
2nd Fatimid Caliph

Imam-Caliph al-Mansûr
13th Imam since Hazrat Ali.
3rd Fatimid Caliph

Imam-Caliph al-Mûizz
14th Imam since Hazrat Ali
4th Fatimid Caliph (Egypt)
Established the Fatimid Caliphate in EGYPT in 969.

Imam-Caliph al-Aziz
15th Imam since Hazrat Ali
5th Fatimid Caliph

Pir Mûstansir bi'llâh
12th Pir
Son of Pir Abd al-Majid.

Imam-Caliph al-Hâkim bi Amr Allâh.
16th Imam since Hazrat Ali
6thFatimid Caliph

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Imam-Caliph az-Zâhir
17th Imam since Hazrat Ali
7th Fatimid Caliph
Son of Imam al-Hâkim bi Amr Allâh.

Pir Ahmad Hâdi
997-1056
13th Pir.
Son Pir Mûstansir bi'llâh.

Imam-Caliph al-Mûstansir bi'llâh I.
18th Imam since Hazrat Ali
8th Fatimid Caliph
Imâmat & Caliphat: 1036-1094

Pir Hâsham Shah
14th Pir since Proph. Muhammad
Son of Pir Ahmad Hâdi and the father of Pir Satgûr Noor.

Imam-Caliph Nizâr I
19th Imam since Hazrat Ali
9th Fatimid Caliph
1st Ruler of Alamût (N.Iran)
Son and successor of of Imam al-Mûstansir-bi'llâh I.
His son Hâdi succeeded Him to the Imâmat.

PIR SATGÛR NOOR
Son of Pir Hâsham Shah
1034-1095
15th Pir since Prophet Muhammad

Pir Mahmûd Shah
Son of Pir Satgûr Noor.
16th Pir since Prophet Muhammad.

ALAMÛT TIMES N. IRAN

TODAY SEAT OF IMÂMAT IN EUROPE

IMAM AND PIR MAWLANA SHAH KARIM al-HUSAYNI HAZAR IMAM
H.H. THE AGA KHAN IV
The 49th Imam since Hazrat Ali
The 50th Pir since Prophet Muhammad

PIR SATGÛR NOOR whose real name was PIR MUHAMMAD SHAH

- The 15th Pir since Prophet Muhammad
- Son of Pir Hâsham Shah.
- 1034 - 1095 - Fatimid times
- We have 8 ginâns and 2 granths (very long ginâns) written by him.
- Pir Satgûr Noor must not be confused with the 7th Pir Satgûr Noor who was Imam Muhammad b. Ismail 8-9th c. See the Genealogy of the Pirs given in our previous Dû'â in Gûjarâti in Annex 1.

The Pir who made stone-statues sing, dance and play music.

Pir Satgûr Noor is renowned for his miracles. *"Satgûr Noor"* is a title. His real name was Pir Muhammad Shah. He was born in 1034 AD in Iran during the Fatimid times. After his father Pir Hâsham Shah passed away, he was called to Cairo by the Fatimid Imam al-Mûstansir bi-llâh I who appointed him *Pir* and asked him to convert the people of Northern India.

The Miracles at Pâtan in Gujarat

The miracles at Pâtan in Gujarat took place during the reign of Jaysing Sidhâr Rajah. Pir Satgûr Noor writes in his ginân *"Pûtlâ, The Stone-Idols"* that one day he came to the royal temple of the city of Pâtan (west of Sidhpur) where he found a priest in adoration before stone-statues. Pir Satgûr Noor observed the priest and asked him:

– *"Jo è dèw tamârâ howè sahi, to tam sâthè kâyè kûn bolè nahi?"*
– *"If those gods of yours are real, then why do they not speak to you?"*
(Ginân *"Pûtlâ"* v.16, free translation by Nargis Mawjee.)

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The priest replied:
_ *"È pathar ki mûrat Pir, bolè nahi... tè kèm bolè ho jânr?"*
_ *"These stone-statues don't speak, Pir... how can they speak?"*
(Ginân *"Pûtlâ"* v.17, 19, free transl. by Nargis Mawjee.)

Pir Satgûr Noor replied:
_ *"È hamârè hûkamè bolè sahi."*
_ *"At my command they will surely speak."*
(Ginân *"Pûtlâ"* v. 20, free transl. by Nargis Mawjee.)

At his command the statues sang, danced and played music with the skill of an orchestra. Their instruments included drums, pipes, flutes and cymbals. (*"Pûtlâ"*, v. 24-25)

The priest could not believe his eyes. With Pir Satgûr Noor's permission, he hurried to tell King Jaysing Sidhâr. The king came with his gûrû Kanipâ, court ministers and citizens of Pâtan to witness the miracle. Witnessing this, the king and his subjects prostrated before the Pir. All this uproar, however, angered the king's gûrû Kanipâ. Fearing for his fame and livelihood, the gûrû boasted that he also could make stone-statues obey his command.

Okay. Pir Satgûr Noor commanded a statue to fetch water from the nearby lake. Just one scoop emptied the lake, killing all aquatic life. He challenged Gûrû Kanipâ to make the statue put back the water. Kanipâ could not meet the challenge. Pir Satgûr Noor had the statue return the water, reviving the lake. (Pûtlâ, v. 54)

"Pir Satgûr Noor surprised everyone with his miracles at Pâtan" writes Seyyed Imâm Shâh the son of Pir Hasan Kabirdin *"for he converted the king and all the citizens of Pâtan where he married Râni Palandè. He gave them religion and made them Khojâs."*
(Ginân *"Moman chètâmnri"* by Seyyed Imâm Shâh, v. 199-201, free transl. by Nargis Mawjee)

Pir Satgûr Noor also converted the kings of the major tribes of Kharwa, Kanbi and Kori in Gujarat. Thanks to him also, the town of Navsari in Gujarat became an Ismaili town. Navsari continues to exist near Surat and is still called Navsari where our Pir is buried.

After Pir Satgûr Noor passed away, his son Mahmûd Shah was chosen by the Imam to occupy the seat of Pirâtan.

● The teachings of Pir Satgûr Noor

Throughout his ginâns, Pir Satgûr Noor lays strong emphasis on good work which should occupy the believer's life and on building virtues because man can attain no happiness until he has freed himself from anger, pride and arrogance. He writes in his ginân *"Kalmâ kahorè"* that whoever observes dasond, namâz, rozâ, ghat-pât, ibâdat and Kalimâ will be rewarded in this world and the next. (Ginân "Kalmâ kahorè momano" verses 2, 17)

We have 8 ginâns and 2 granths written by Pir Satgûr Noor:
1. *A ghat sâs ûsâs*
2. *Bhâyo bharamè na bhûlio*
3. *Kanak katcholâ kèsar dholiâ*
4. *Lâgirè jènè man wisè*
5. *Mândaw wiwâ man kari mânjo*
6. *Pahèlè paro tè Satgûr-ni wâtchâ*
7. *Satgûr padhâriyâ tamè jâgajo*
8. *Satpanth sâthè jiliâ*

9. *Kalmâ kahorè momano tamè mat jûwo rè bhûl,* a granth of 29 quatrains/116 verses written in Hindi on the concept of **Kalimâ***

10. *Pûtlâ ("The Stone-Statues")*, a granth of 222 distichs.

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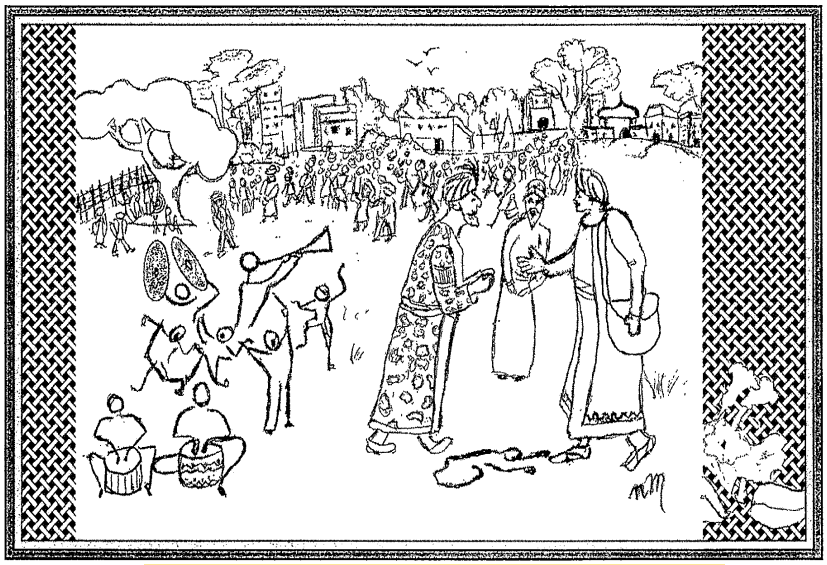
Pir Satgûr Noor and the Pûtlâs



Pir Satgûr Noor converts King Jaysing Sidhâr Rajah and all the citizens of Pâtan in Gûjarât during the reign of Imam-Caliph al-Mûstansir bi'llâh I (11th century)

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IMÂMAT IN ALAMÛT (NORTHERN IRAN)
- 1095 - 1257 AD -

IMAM-CALIPH NIZÂR I
- 19th Imam since Hazrat Ali
- 9th Fatimid Caliph
- 1st Ruler of Alamût (N.Iran)
- Gold dinars bearing Imam Nizâr's name were minted in Alexandria in 1095 and at Alamût in 495 AH. (Lanepoole., "*A history of Egypt..*" p. 162)

IMAM HÂDI
- 20th Imam since Hazrat Ali
- 2nd ruler of Alamût (N. Iran)
- Imâmat: 1096 - 1136 AD

- IMAM MOHTADI
- 21st Imam since Hazrat AliI
- The 3rd ruler of Alamût (N. Iran)

IMAM QÂHIR
- 22nd Imam since Hazrat Ali
- 4th ruler of Alamût (N. Iran)

IMAM ALÂDHIKRIHI'S-SALÂM
- 23rd Imam since Hazrat Ali
- 5th ruler of Alamût (N. Iran)
- Imâmat: 1162 - 1166 AD

SEE CHAPTER FURTHER

IMAM ALÂ MUHAMMAD
known in Syria by the name
RÂSHID al-DIN SINÂN
- 24th Imam since Hazrat Ali
- 6th ruler of Alamût (N. Iran)
- Imâmat: 1166 - 1210 AD

SEE CHAPTER FURTHER

IMAM JALÂL al-DIN HASAN
- 25th Imam since Hazrat Ali
- 7th ruler of Alamût (N. Iran)

IMAM ALÂ al-DIN MUHAMMAD
- 26th Imam since Hazrat Ali
- 8th ruler of Alamût (N. Iran)

- IMAM RÛKN al-DIN KHÛRSHAH
- 27th Imam since Hazrat Ali
- 9th and last ruler of Alamût (N. Iran)
- Imâmat: 1255 - 1257 AD

PIR SATGÛR NOOR
15th Pir since Prophet Muhammad
Son of Pir Hâsham Shah.
1034 - 1095

PIR MAHMÛD SHAH
16th Pir since Prophet Muhammad
1051 - 1115
Son of Pir Satgûr Noor

PIR MOHIB al-DIN
17th Pir since Prophet Muhammad
Son of Pir Mahmûd Shah
1070 - 1128 AD

PIR KHÂLIQ al-DIN
18th Pir since Prophet Muhammad
Son of Pir Mohib al-Din
1087 - 1145 AD

PIR ABD al-MÛMIN
19th Pir since Prophet Muhammad
Son of Pir Khâliq al-Din
1107 - 1155 AD

PIR ISLÂM al-DIN
20th Pir since Prophet Muhammad
Son of Pir Abd al-Mûminin
1122 - 1183 AD

PIR SOLEHDIN
21st Pir since Prophet Muhammad
Son of Pir Islâm al-Din
1140 - 1188 AD

PIR SALÂH al-DIN
22nd Pir since Prophet Muhammad
1159 - 1266 AD
Son of Pir Solehdin
and father of Pir Shams

PIR SHAMS (SEE CHAPTER FURTHER)
23rd Pir since Prophet Muhammad
Son of Pir Salâh al-Din
± 1241 - 1346

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The Story of the Imams and the Ismailis after they left the Fatimid Egypt explained by Imam Sultan Muhammad Shah

The story of the Imams and the Ismailis after they left Egypt is explained by Imam Sultan Muhammad Shah in His Memoirs as follows:

"After the loss of the Fatimid Caliphate in Egypt my ancestors moved first to the highlands of Syria and the Lebanon; thence they journeyed eastwards to the mountains of Iran. They established a stronghold on the craggy peak of Alamût in the Elburz mountains, the range which separates from the rest of Persia the provinces lying immediately to the south of the Caspian... In this period, the Ismaili faith was well-known in Syria, in Iraq, in Arabia itself, and far up into Central Asia. Cities such as Samarkand and Bokhara were then great centres of Muslim learning and thought. A little later in the 13th century of the Christian era, Ismaili religious propaganda penetrated into what is now Sinkiang and Chinese Turkestan. There was a time in the 13th and 14th centuries when the Ismaili doctrine was the chief and most influential Shi'ite school of thought; but later, with the triumph of the Saffevi Dynasty in Iran (particularly in its north-west province Azerbaijan), the Asna Ashari or Twelfth Imam sect established its predominance. Remnants of the Ismaili faith remained firm and are still to be found in many parts of Asia, North Africa, and Iran. The historical centres of Ismailism indeed are scattered widely all over the Islamic world. In the mountainous regions of Syria, for example, are to be found the Druzes, in their fastness in the Jebel Druze, who are really Ismailis but who did not originally follow my family in their migration out of Egypt, but remained with the memory of my ancestor al-Hakim, the Fatimid Caliph of Egypt, who established their doctrines on lines very similar to those of the Syrian Ismailis, who, in present times, are my followers. Similar Ismaili "islands" exist in southern Egypt, in the Yemen, and of course in Iraq. In Iran the centres are around Mahalat, westwards towards Hamadan and to the south of Tehran, others in Khorassan to the north and east around about Yezd, around Kerman and southwards along the coast of the Persian Gulf from Bandar Abbas to the borders of Pakistan and Sind, and into Baluchistan. Others are in Afghanistan, in Kabul itself; there are many in Russia and Central Asia, around Yarkand, Kashgar, and in many villages and settlements in Sinkiang. In India, certain Hindu tribes were converted by missionaries sent to them by my ancestor Shah Islam Shah, and took the name of Khojâs; a similar process of conversion occurred in Burma as recently as the nineteenth century."

Imam Sultan Muhammad Shah
"The Memoirs of Aga Khan - World Enough and Time", Cassell, London, 1954, p.180-181.

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IMAM ALÂDHIKRIHI'S-SALÂM

- **The 23rd Imam since Hazrat Ali**
- **The 5th ruler of Alamût (N. Iran)**
- Son and successor of Imam Qâhir
- Imâmat: 1162 - 1166
- Proclaimed the ***Qiyâmat al-Qiyâmat, The Grand Resurrection*** at Alamût on 08.08.1164/ 17th day of Ramadhân 559 AH.

Alamût, 8 August 1164

Imam Alâdhikrihi's-Salâm's four-year Imâmat was marked by two extraordinary events that took place in the year 1164: one at the fortress of Alamût in Northern Iran, the other at the fortress of Mûminâbâd in Qûhistân. Extraordinary because on 8th August 1164, in the middle of the month of Ramadhân, the All-Merciful Imam Alâdhikrihi's-Salâm proclaimed the ***Qiyâmat al-Qiyâmat, the Universal Qiyâmat*** in the presence of His mûrids from different regions assembled for the darbâr on Mount Alamût. By Imam's request, a pulpit (minbâr) was built on Mount Alamût. The jamât from Khurâsân was on the right side, the jamât from Iraq on the left side and the jamâts from Daylam and Rûdbâr were right opposite.
Imam Alâdhikrihi's-Salâm descended from the fortress at noon, mounted the minbâr and made the following farmân:

> ***"Rise! For the day of Qiyâmat has arrived!*** *Its long-predicted Signal has now come true. The Qiyâmat of all the qiyâmats has arrived. Today, proofs and signals are no longer needed. Today, divine knowledge depends no more on revelations, speeches or acts of worshipping. Today, acts and speeches, signs and symbols, all have come to their final and ultimate goal. He who has contemplated with his own eyes the Divine Essence in person, he has contemplated with his own eyes the totality of the divine signs and revelations; whereas whoso knew it outwardly only through names and attributes, he knew in fact the reverse side of what was still obscured with a veil.*
> ***O you, the inhabitants of the worlds! You, jinns, men and angels!*** *Know that Mawlana is the Resurrector (Qâim al-Qiyâmat), He is the Lord of all beings and everything in existence, He is the Absolute Lord, free from names, attributes and limits because He is All-Transcending* (in the sense that no description encompasses Him, no place is empty of Him, no limit can be attributed to Him, nothing is hidden from Him because He is everywhere). *He has opened up the door of His Mercy, and because of His Mercy every being is seeing, hearing, speaking, living for eternity. It is, therefore, the duty of all to glorify Him and thank Him even though by His Essence He is All-knowing and Glorious."*
>
> **Imam Alâdhikrihi's-Salâm**
> **Alamût 8 August 1164**
> (Farmân published in French by Henry Corbin, "Huitième Centenaire d'Alamût", 1965, p.299-300 - Free adaptation from French by Nargis Mawjee For the French version, see Endnotes.)

After that, Imam Alâdhikrihi's-Salâm made two more farmâns beginning with these words:
—***Nâhnû'l-hâzirûn al-mawjûdûn.***
—*"We are always living, manifest and present.*
—*Nous sommes Le toujours vivant, manifesté et présent.* (trad.libre)

After the ceremony, Imam invited the jamât to celebrate *Idd* at Alamût.

Again ten weeks later in October, Imam Alâdhikrihi's-Salâm proclaimed the *Qiyâmat al-Qiyâmat* at the fortress of Mûminâbâd near Birjând in Qûhistân. The pulpit was similarly rearranged and Idd was again celebrated.

● Thus, the *Qiyâmat al-Qiyâmat, i.e. the Grand Qiyâmat* proclaimed by Imam Alâdhikrihi's-Salâm on Mount Alamût was not the end of the world *"when the earth will be changed for*

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another earth, and the heavens too." (Qûrân sûrâ 14:49) It was a spiritual event that transcended historical experience, in other words, the All-Merciful Imam Alâdhikrihi's-Salâm blessed His universal jamât, *jinns, men and angels,* with zâhiri **and** bâtûni didârs. As Hazrat Ali once explained:
*"I am with My friends wherever they look for Me, on the mountain, in the plain, in the desert. He to whom I have revealed My Essence, that is to say, the knowledge of Myself, he no longer needs My physical proximity, and **this** is the Grand Resurrection."*

Hazrat Ali

(Sources: W. Ivanow, *"On the recognition of the Imam..."*, The Ismaili Society, Thacker 1947 p.34/ See also H.Corbin, "Temps cyclique..." p.141 - Free translation from the French by Nargis Mawjee. For the French original, see Endnotes. **- See also under 'Pir Sadardin' who wrote a ginân on this historical event at Alamût, explaining its true meaning.)**

Speaking of Qiyâmat, once Imam Jâfar al-Sâdiq replied to a mûrid who asked Him:
— *"Is it true that on the Day of Qiyâmat, God will become visible to all?"*

Imam Jâfar al-Sâdiq said:
— *"Yes, He is visible even before that day. He is visible from the day when He asked them: 'A-lasto bi-Rabbi-kûm? Am I not your Lord?' Even in this world true believers have seen Him. Do you not see Him?"*

The mûrid said:
— *"O my Lord, I see YOU! Give me permission to tell this to others."*

Imam Jâfar al-Sâdiq advised him to keep it for himself for his own good.
(Source: H.Corbin *"Temps cyclique et gnose ismaélienne"*, 1982, p.144 - Free adaptation from French by Nargis Mawjee.)

ENDNOTES & MORE REFERENCES

- For more on the above event at Alamût, see: H. Corbin, *"Huitième centenaire d'Alamût"*, Mercure de France, 1965, p.299-300/ Abu Ishaq Quhistani, *"Haft Bab or Seven Chapters by Abu Ishaq Qûhistâni"*, written in the beginning of 16th c., translated from the Persian into English by W. Ivanow Bombay 1959, p.40-42

- **Mounts and mountains** have great significance in the history of all religions. They were the earliest things created. They are the symbols of the Creator's might and majesty. They are also symbols of difficult paths in life, the climbing of which is possible to those who have strong will and faith. And they are also places of spiritual experiences. Consequently they are frequently mentioned in the religious writings. We may think of Mount Arafat, Mount Tabor (Jebel al-Tur), Mount Hirâ, Mount Alamût "the eagle's mount", and Aiglemont "the eagle's mount" in France, which today is the seat of Imâmat.

- **About didârs on the Day of Qiyâmat in the Qûrân, see sûrâ 18:99/18:110:** *"The trumpet will be blown and We shall collect them all together... Whoever expects to see the Face of God, let him work righteously."* (Extracts combined)

  For "the Face of God" in the Qûr'ân, see also sûrâs 28:88/55:27

- **About the Liberation from the bondage of sharia**, see Qûrân 7:157.

- **About "Jinns" in the Qûrân, sûrâ 72:** *"Say: it was revealed to me that a group of jinns listened to the recital of the Qûrân and said: we have heard a wonderful recital of the Qûrân! It gives guidance to the Truth and we believe in the Truth. We associate no other god to our God."*

- ***"A-lasto bi-Rabbi-kûm? Am I not your Lord?"***, see Qûrân 7:171.
  For more on this topic, see under: "Dasond" p.162/ "Shri Boudh Awatâr" p.31/ "Hazrat Ali's grand declaration p.65/Imam Husayn p.103.

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- **French version of Hazrat Ali's farmân on the Grand Resurrection, above-translated into English:**
  "Je suis avec mes amis partout où ils Me cherchent, sur la montagne, dans la plaine, dans le désert. Celui-là à qui J'ai révélé Mon Essence, c'est-à-dire la connaissance de Moi-même, celui-là n'a plus besoin de Ma proximité physique, et c'est cela la Grande Résurrection."
  (W. Ivanow, "On the recognition of The Imam...", Ismaili Society, Thacker 1947 p.34/ See also H. Corbin, "Temps cyclique et gnose ismaélienne", p.141)

- **French version of the Qiyâmat al-Qiyâmat proclaimed by Imam Alâdhikrihi's-Salâm on 8 August 1164 on Mt. Alamût, above-translated into English:**
  "Debout! Car le Jour de la Résurrection s'est levé. L'attente du Signal est désormais comblée. Voici levée la Résurrection (Qiyâmat) qui est l'aboutissement de toutes les résurrections. Aujourd'hui, il n'y a plus à quêter les preuves ni les indices; aujourd'hui la Connaissance ne dépend plus des Signes (des versets d'un Livre révélé), ni des discours, ni des symboles, ni des actes de dévotion ployant les corps. Aujourd'hui, les actes et les paroles, les signes et les symboles, ont abouti au terme de leurs termes. Celui qui a contemplé de ses yeux l'essence (dhât) en personne, celui-là a contemplé de ses yeux la totalité des signes et des indices de toutes les Révélations; tandis que ce qu'il en connaissait par des noms et des qualifications, en était l'envers et l'inverse, ce qui était encore caché sous un voile.
  O vous, les êtres qui peuplez les univers! Vous, génies, hommes et anges! Sachez que Mawlânâ (notre Seigneur) est le Résurrecteur (Qâim al-Qiyâmat). Il est le Seigneur des êtres, il est le Seigneur qui est l'existence absolue (wojûd motlaq), excluant toute détermination existentielle, car il les transcende toutes. Il ouvre la porte de sa Miséricorde, et par la Lumière de sa Connaissance, il fait que tout être soit voyant, entendant, parlant, vivant pour l'éternité. A Celui qui sait, il incombe de Le louer et de Le remercier, bien qu'Il transcende tout cela, car Il est Celui qui est à Lui-même sa louange, Celui qui par Son Essence est le Connaissant."

  Après cela l'Imam prononça deux exhortations commençant par ces mots: *"Nous sommes le toujours existant au présent..."*

  (Source: Dr. Henry Corbin, *"Huitième Centenaire d'Alamût"*, Mercure de France 1965, pp.299-300)

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IMAM ALÂ MUHAMMAD
known in Syria by the name
RÂSHID al-DIN SINÂN

- **The 24th Imam since Hazrat Ali**
- **The 6th ruler of Alamût (N. Iran)**
- **Son and successor of Imam Alâdhikrihi's-Salâm.**
- **Imâmat: 1166 - 1210**

Grand Declaration made by Imam Alâ Muhammad in Syria during Alamût times
12th Century (Selected Extracts)

Imam Alâ Muhammad declared:
"... and I appeared in the time of Adam and the dawa was Eve (i.e. the one who called the people to God) — we assembled the hearts of the believers and the cycle of Adam and his dawa passed... Then we appeared in the time of Noah and the people were drowned in My dawa. Whoever trusted in My knowledge was saved by My Grace and Mercy... Then I appeared in the cycle of Abraham under the three titles of star, moon and sun (see Qûrân sûrâ 6:75-79 how God unveils divine mysteries to Abraham through the star, moon and sun)... And I (Khidr) damaged the boat, I killed the young man, I built up the wall, the wall of the dawa; whoever trusted in My dawa, by My Grace and My Mercy was saved... And I talked with Moses openly, not veiled; it is I that know the mysteries; I was Aaron, a door for the seeker. Then I appeared in the Messiah (Jesus) and I wiped faults from My children with My generous hand. The first pupil who stood before Me was John the Baptist; outwardly I was Simon (Peter). Then I appeared in Ali of the time and I was concealed in Muhammad; and he who spoke of My knowledge was Salmân (Pâk)... Whoever knows Me inwardly possesses the Truth... I am the One near, Who does not depart. If I forgive you, it is My generosity. I am the Sahib al-Rahmâ, the Lord of Mercy and the Dispenser of forgiveness and of the clear Truth."
(Selected & combined extracts)

Imam Alâ Muhammad
(known as Râshid al-Din Sinân in Syria)

Grande Déclaration de Mawlana Alâ Muhammad connu sous le nom de Râshid al-Sinân en Syrie durant l'époque Alamûti 12e siècle
Adaptation française (extraits hoisis)

Mawlana Alâ Muhammad déclara:
"...et Je me suis manifesté à l'époque d'Adam et la dawa fut Ève (celle qui appelle à la foi); *nous avons réunis les coeurs des croyants et le cycle d'Adam et sa dawa passèrent. Ensuite Je me suis manifesté au temps de Noé et les gens furent noyés dans Ma dawa. Ceux qui ont eu foi en Ma connaissance furent sauvés par Ma Grâce et Miséricorde. Ensuite Je me suis manifesté au cycle d'Abraham sous les trois signes étoile, lune et soleil.* (v.Coran 6:75-79 où Dieu dévoile à Abraham les mystères divins au travers ces trois signes). *Et Moi* (Khidr) *J'ai endommagé le bateau, J'ai tué le jeune homme, J'ai construit le mur, le mur de la dawa; ceux qui ont cru en Ma dawa furent sauvés. Et J'ai parlé à Moïse ouvertement, sans voile. C'est Moi qui suis le Connaissant des mystères; J'étais Aaron, une porte pour le chercheur. Ensuite Je me suis manifesté en* (Jésus) *le Messie et J'ai effacé de Ma généreuse main les fautes de Mes enfants. Le premier disciple à se tenir debout devant Moi fut Jean Le Baptiste. Extérieurement J'étais Simon* (Pierre). *Ensuite Je me suis manifesté en l'Ali du temps et J'étais dissimulé en Muhammad, et celui qui parla de Ma Connaissance fut Salmân* (Pâk)... *Quiconque me connaît intérieurement possède la Vérité... Je suis Celui qui est tout proche, qui ne s'éloigne pas. Si Je vous pardonne, c'est par Ma générosité. Je suis le Sahib ar-Rahmâ, le Compatissant Miséricordieux et le Dispensateur du Pardon et de la Vérité."*

Imam Alâ Muhammad
(connu sous le nom de Râshid al-Din Sinân en Syrie - Alamût 12e siècle)
(Sources: Grand Declaration in Hodgson, *"The Order of the Assassins"* pp.199-201 / See also Lewis, *"Kamâl al-Dîn's Biography of Râshid al-Dîn Sinân"* p.225-267/ Guyard, *"Notices et extraits"*, XXII (1874), p.193/ Dussaud, *"Histoire et religion des Nosairis"*, Paris 1900, p.54, 59 - Traduction libre par Nargis Mawjee)

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PIR SHAMS

- **The 23rd Pir since Prophet Muhammad**
- Son of Pir Salâh al-Din
- Born in Sabzwar, Persia.
- ± 1241-1346
- Lived during Alamût and post-Alamût times.
- A great traveller.
- We have 106 ginâns and 9 granths (very long ginâns) authored by him.

The Pir who brought the sun down

Pir Shams is renowned for his miracles. Born in Iran, he was **the 23rd Pir since Prophet Muhammad** and the son of Pir Salâh al-Din. After his father passed away, he was called to Iran by Imam Shams al-Din Muhammad Who appointed him *Pir* and asked him to convert the people of Northern India and the adjoining territories.

Pir Shams first went to Badakhshân (Afghanistan + Tajikistan). After converting there, he passed through the Hindukush and Pamir mountains reaching Kashmir where he converted the Chak and Changad tribes with their kings. He then went to the borders of China where he set up "84 khânâs" (places of worship) for the jamâts to practice their faith (*"tchorâsi khânâ Chin minjâr"*, ginân *Mansamjâni*, chap.266, v.15). When Pir Shams came to India, he made his headquarters at Uchh in Multan. History records that his dawa stretched beyond Multan to include Punjab, Cutchh, Gujarat, Kathiawar and even Bengal (see his ginân-jodilo *"Bengal Dès-mân âwiyâ"*, verse 5).

Wherever he passed, he worked miracles such as converting kings and their kingdoms, sailing in a paper boat, giving life to the dead or bringing the sun down, - to mention just a few.

Miracle of the sun at Uchh in Multan & the conversion of king Zakâriyyâ

In Uchh, Multan, there was a king named Bahaûddin Zakâriyyâ whose little son had died. He looked for learned men who could bring his son back to life. Many learned men came but nothing worked. King Zakâriyyâ warned these men that if they could not revive his son, he would kill them and their children. The frightened learned men thought of Pir Shams, *the renowned magician* who was in town at that time. They went to see him and begged him to bring the king's son back to life. Pir Shams accompanied the learned men to the king's palace and brought the dead boy back to life. After that Pir Shams left and the little boy went after him to learn more about God.

Now the boy was hungry. Pir Shams looked for food but merchants refused to sell him anything because they thought he was a kind of sorcerer whom the spirits obeyed, and they were scared. One butcher, however, sold him raw meat but no firewood to cook the meat. Pir Shams had no choice but to bring down the sun i.e. produce more heat to cook the meat and feed the hungry boy. It is written in the ginâns that the (soul of the) sun descended and asked Pir Shams:

– *Kahonè Sahèb, shûn tchè witchâr?*
Hûkam tamârâ mânhèn hâzar tchûn.
Tamè farmâwo tè karû tayâr.

– *Say Sâhèb, what can I do for you?*
Here I am to obey your command.
Tell me what I can do for you.
(ginân *"Moman chètâmnri"* by S. Imâm Shâh, v. 303, free transl. by Nargis Mawjee.)

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Pir Shams said to the sun:
- *Mâs pakâwo kari tayâr to amè bèyèdjânrâ arogiyè.*
- *Cook and prepare the meat so we both can eat.*

(ginân *"Moman chètâmnri"* by S. Imâm Shâh, v.304, free transl. by Nargis Mawjee.)

Meanwhile the people of Uchh suffered the sun's burning heat. The Nature suffered. King Zakâriyyâ and the citizens went to see Pir Shams and begged his pardon. They implored him to send the sun back and show them the right path. Pir Shams had the sun return to its orbit and showed them the path of the Ismaili faith. The town henceforth was called *Suryâkand, the Sun City.*

Pir Shams died during the Imâmat of Mawlana Qâsim Shah. Mawlana Qâsim Shah chose Pir Shams' eldest son, Nasir al-Din, as His Pir.

● For more miracles by Pir Shams, see under "Dasond - Annex 2".

Ginân ♪♬♪
"Tchawd Ratan, The 14 Jewels"
written by Pir Shams

Abridged translation of the ginân *"Tchawd Ratan, The 14 Jewels or The 14 Golden Rules"* written by Pir Shams. The real title of the ginân is *"Pahèli prit Sahèbjisun kijiyè".*

1st jewel: First, love your Imam (Sahèb) and safeguard this priceless jewel.
2nd jewel: Ponder over ginâns to attain didâr of the Imam.
3rd jewel: Know the inner meaning of the dharam, O true believers, and practice it.
4th jewel: Be humble, tolerant and kind.
5th jewel: Blessings are on those who do sèwâ.
6th jewel: Serve your father and mother with great devotion. Hold to this precious jewel in your heart.
7th jewel: Do not turn away anyone who comes to your door for help.
8th jewel: Help the poor and suffering. You will surely receive paradise.
9th jewel: Keep your faith firm. Faith in Allâh and Muhammad.
10th jewel: Never neglect dû'â and dasond.
11th jewel: Put your hope in Allâh and ask Imam to grant your good wishes.
12th jewel: Never afflict children with pain. Nor annoy ants and animals.
*13th jewel: Labour hard in the path of Satpanth as king Harischandra and queen Târâ-Lochnâ did.**
14th jewel: Be vigilant, O pious ones! Do good deeds and build virtues.

These 14 jewels are the words of Pir Shams.
(Free adaptation by Nargis Mawjee.)

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Endnotes

● **For the story of king Harischandra & queen Târâ Lochnâ mentioned in above ginân, see under "Imam Shri Râm, the 7th Awatâr".**

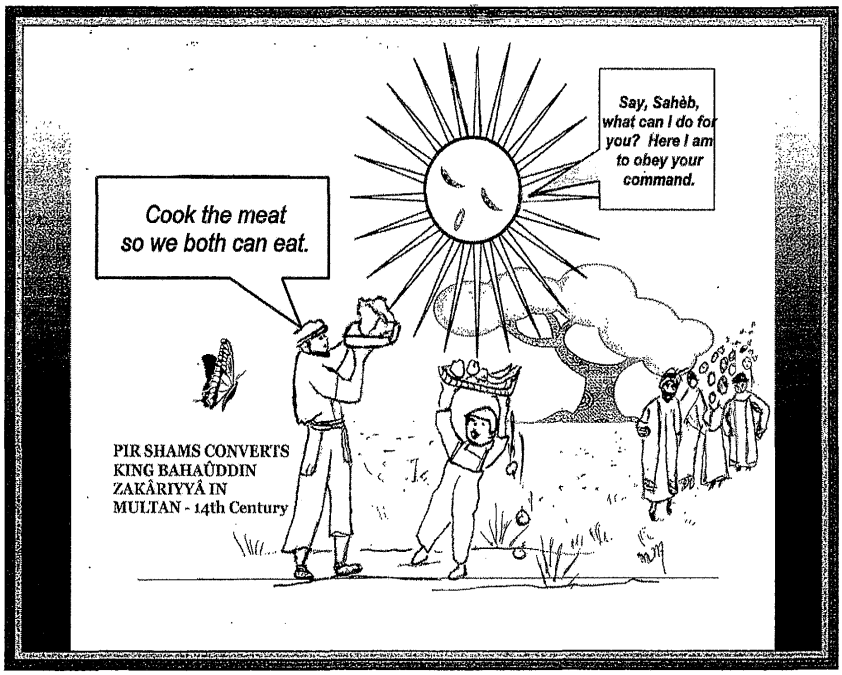
● **Compare with the Qûrân sûrâ 2:262 about God bringing the dead back to life:**
"Prophet Abraham asked the Lord:
- My Lord! Show me how You give life to the dead.
- God said: You still do not believe?
- Abraham said: Yes, but it is just to satisfy my own understanding.
- God said: Get four birds and cut them into pieces. Put separate pieces on the summit of mountains, and then call them. They will come flying to you, and know that God is powerful and wise."

- For Prophet Jesus giving life to birds, see Qûrân sûrâ 3:49.

- For Hazrat Ali bringing Nûsayri 70 times back to life, see under "Imam Ali Shah".

● **Pir Shams must not be confused with:**

1. **Imam Shams al-Din Muhammad, his contemporary and our 28th Imam.**
2. **Seyyed Shamsi whose real name was Seyyed Fateh Ali Shah (d.1798), a descendant of Pir Shams and a dâî who lived during the time of Imam Khalil Allâh II. Seyyed Shamsi composed the nice ginân of Nawroz entitled *"Nawroz-nâ din sohâmnâ"*.**
3. **Shams-i Tabriz (d.1247), his contemporary, an Iranian Ismaili poet who was the dear friend and mentor of the Sufi poet Jalâl al-Din Rûmi. Shams-i Tabriz wrote lovely qasidâs such as *"Dam hamâ dam Ali Ali"* and *"Barkhastâm barkhastâm"*. He was buried at Qonya in Turkey.**
4. **Seyyed Shams al-Din (14th c.), the brother of Pir Sadardin.**


Say, Sahèb, what can I do for you? Here I am to obey your command.
Cook the meat so we both can eat.
PIR SHAMS CONVERTS KING BAHAÛDDIN ZAKÂRIYYÂ IN MULTAN - 14th Century

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IMÂMAT IN PERSIA (ANJÛDÂN, KAHEK,...)

IMAM SHAMS al-DIN MUHAMMAD
- The 28th Imâm since Hazrat Ali
- Son and successor of Imam Rûkn al-Din Khûrshah
- Imâmat: 1257-1310 (Iran)

IMAM QÂSIM SHAH
- The 29th Imam since Hazrat Ali

Imâmat: 1310-1370
- Not to confuse w/:

1. Pir Qâsim Shah, our 3rd Pir .
2. Pir Qâsim Shah, the 32nd Pir
3. Imam-Pir Qâsim Ali, father of Imam Abûl Hasan Ali.

IMAM ISLAM SHAH (See His Grand Declaration p.94)
- The 30th Imam since Hazrat Ali
- Son and successor of Imam Qâsim Shah
- Imâmat: 1370-1423 (Iran)

IMAM MUHAMMAD b. ISLAM SHAH
- The 31st Imam since Hazrat Ali
- Imâmat: 1423-1463 (Iran)

IMAM al-MÛSTANSIR BI'LLÂH II (SEE CHAPTER)
- The 32nd Imam since Hazrat Ali
- Son and successor of Imam Muhammad b. Islam Shah
- Imâmat: 1463 - 1475 Anjûdân, Iran.

IMÂMAT IN PERSIA

PIR SHAMS
- 23rd Pir since Prophet Muhammad
- Son of Pir Salâh al-Din.
- Great-grandfather of Pir Sadardin
- ± 1241-1346

PIR NASIR al-DIN d. 1366
- 24th Pir since Prophet Muhammad
- Son of Pir Shams

PIR SHÂHBÛDDIN
- 25th Pir since the Prophet
- ± 1276-1396
- Son of Pir Nasir al-Din.
- Not to be confused with the 47th Pir Shâhbûddin Shah.

PIR SADARDIN
- 26th Pir since Prophet Muhammad
- 1300 - 1416 AD
- Son of Pir Shâhbûddin

SEE CHAPTER FURTHER

Pir Sadardin's 5 sons

PIR HASAN KABIRDIN 27th Pir	PIR TÂJ al-DIN 28th Pir	-Salâh al-Din
SEE CHAPTER	No children (chapter)	-Jalâl al-Din
		-Rûkn al-Din

Pir HK's children

SEYYED IMÂM SHÂH	Daughter SAYYIDÂ BÂÏ BÛDHÂÏ
Also known as Pir Indra Imâm al-Din	See Chapter
See p.97	

Imam al-Mûstansir Bi'llâh's 2 sons + The Book

IMAM ABD as-SALÂM	PIR HAYDAR ALI	The Book *Pir Pandiyât-i Jawânmardî*
33rd Imam since H. Ali	30th Pir since the Prophet	29th Pir since Prophet Muhammad
Eldest son	(See Dû'â Annex 1)	It is the Book of Farmân that became "PIR". See Chapter further.

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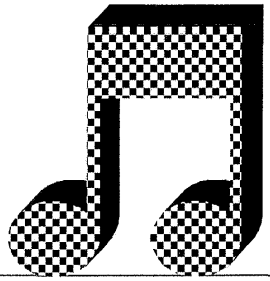
PIR NASIR al-DIN

- **The 24th Pir since Prophet Muhammad**
- d. 1366
- The son of Pir Shams and the grandfather of Pir Sadardin.
- Lived during the Imâmat of Mawlana Qâsim Shah.
- 1 son: Pir Shâhbûddin
- Not to be confused with Pir Nasir Muhammad, our 33rd Pir

Ginân
"Hûn balhâri tamè Shah Rajah"
"I glorify You God The King"
composed by Pir Nasir al-Din
(14th century)



Ginân
"Hûn balhâri tamè Shah Rajah"
"Gloire à Toi Dieu Le Roi"
composé by Pir Nasir al-Din
(14e siècle)

ENGLISH ADAPTATION
As understood by Nargis Mawjee

We have one ginân of 10 distichs written in the 14th century by Pir Nasir al-Din, son of Pir Shams. It is entitled ***"Hûn balhâri tamè Shah Rajah, I glorify You God The King."*** In this ginân, Pir Nasir al-Din insists on the importance of giving dasond because misappropriation of Imam's money ultimately destroys one. He writes:

> *"If you give nothing, you will receive nothing. Don't expect to reap where you have not sown.*
> *Why should you eat the portion which belongs to the Imam if the whole of what you eat already belongs to Him* (i.e. the whole of earnings that He gives you for daily subsistence). *That portion which tastes sweet for you today, will taste bitter tomorrow. Therefore why should you taste it at all.*
> *If you retain that which should be given in dasond, it will harm you. Then what will be the use of appealing to the Imam?"* (Distichs 2 to 5)

For more details on Dasond, how it came into being in the bâtûni world, its meaning, implications & benefits - all properly explained by the Imam - see Annex 2 "True Meaning of Dasond".

ADAPTATION FRANÇAISE
Tel que compris par Nargis Mawjee

Nous avons un ginân de 10 distiques écrit au 14e siècle par Pir Nasir al-Din, fils de Pir Shams. Le ginân s'intitule ***"Hûn balhâri tamè Shah Rajah, Gloire à Toi Dieu Le Roi".*** Dans ce ginân, Pir Nasir al-Din insiste sur l'importance de la remise de la Dasond car dérober l'argent de l'Imam finit éventuellement par détruire. Ainsi écrit-il:

> *"Si vous ne donnez rien, vous ne recevrez rien. N'espérez pas récolter là où vous n'avez pas semé.*
> *Pour quelle raison mangez-vous la petite portion qui appartient à l'Imam puisque tout ce que vous consommez Lui appartient déjà* (c.à.d. tous les gains qu'Il vous donne pour votre subsistance quotidienne). *La petite portion qui vous semble savoureuse aujourd'hui, goûtera amère demain. Alors pourquoi même y goûter.*
> *Si vous retenez ce qui doit être remis en dasond, cela vous nuira. Ensuite à quoi bon faire appel à l'Imam?"*
> (Distiques 2 à 5. Tel que compris par Nargis Mawjee.)

Pour plus de détails sur la Dasond, son origine dans le monde spirituel, sa signification, ses bénéfices et implications, le tout clairement expliqué par l'Imam - voir Annex 2.

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PIR SADARDIN

- **The 26th Pir since Prophet Muhammad**
- 1300 - 1416
- Son of Pir Shâhbûddin and Noor Fatima.
- The Saviour of **120 million (12 kror) souls.**
- He wrote our previous **Dû'â.** See Annex 1 for a specimen of this Dû'â.
- He bestowed the title ***'Khojâs, the Searchers*** or ***the Disciples'*** on the new converts of India.
- We have 215 ginâns and 15 granths (very long ginâns) authored by him.
- 5 sons: Pir Hasan Kabirdin, Pir Tâj al-Din, Rûkn al-Din, Salâh al-Din, Jalâl al-Din.

The Divine Seer

Pir Sadardin plays a very important role in the history and religious life of the Khojâ Ismailis. It is to him that they look back with pride and gratitude for converting them to the *Ismaili Faith* in the 14th century. In fact, no Khojâ girl or boy grows up without singing *"Anand! Anand!"* or *"Dhana! Dhana!"*, both ginâns written by Pir Sadardin.

Born in Sabzwar in Persia, Pir Sadardin was the 26th Pir since Prophet Muhammad and the eldest son of Pir Shâhbûddin. At a very young age he had acquired encyclopedic knowledge while travelling with his great-grandfather Pir Shams to India-Pakistan, Iran, Kashmir. History records that the University of Banaras, a great centre of learning in India, conferred on him the title ***"Sohodèv, the Divine Seer"***.

After his father passed away, Pir Sadardin was 96 years old when Imam Islam Shah called him to Iran to appoint him *Pir*. Imam asked him to continue his work in India and made him **the Saviour of 120 million *(12 kror)* souls.** Pir Sadardin returned to India where he converted numerous Hindus whom he named ***"Khojâs, The Searchers*** or ***The Disciples."***

The term 'Khojâ' comes from the Hindi verb 'khoj' which means 'to search, to dig out'. It also means 'disciples'. For more details, see further under *'Hâji Bibi Case'* on p. 92.

- For the Khojâ Ismailis, Pir Sadardin invented the ***khojki script*** which was known only to them to record their religious literature.

- He established for them **three jamâtkhânâs** to practice their faith and also appointed their mûkhis: Trikam for the region of Kotda in Sind; Shamdas for Lahore in Pakistan, and Tulsidas for Kashmir. See his ginân *"Tchatris Kror"* for more details.

- Pir Sadardin **wrote our previous *Dû'â*** which was recited by the Ismailis until 1956. He had named it *"Asal Dû'â, the True Dû'â."* It was a very long Dû'â written in a mélange of Gûjarâti, Sindhi, Arabic and Persian languages. It contained prayers, tasbihs, concepts, history from the creation, the Genealogy of the Imams since Creation and the Genealogy of the Pirs since Prophet Muhammad. — See Annex 1 for a specimen of this *Dû'â* printed in Gûjarâti Bombay October 1938.

The present version of our Dû'â in Arabic was recited for the first time in Syria in 1956. Thereafter it was recited in other parts of the world.

➜ (Continued...)

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Ginân of Khûshiâli ♪♫♪
"Dhana! Dhana! Âjano dâdalorè amè Hariwar pâyâ-ji"
written by Pir Sadardin

As understood by Nargis Mawjee

Dhana! Dhana!" is the very beautiful ginân of khûshiâli written in the 14th century by Pir Sadardin. Ismailis have been reciting this ginân for six centuries in jamâtkhânâ on Imâmat Day and Imam's birthday. It explains in a very compressed form the purpose of Religion which is the chance of Imam's didâr in this world and again in the hereafter. Thus he writes:

1) *"Dhana! Dhana! Rejoice! Rejoice! For today Lord Ali (Hariwar) has blessed us with His didâr and forgave our sins of the last four jûgs. Rejoice in the gathering around Pir Sadardin, the Saviour of 120 million (12 kror) souls. (Strophe 1)*

2) *In the region of Daylam (in Iran), there is a fortress on Mount Alamût. The mount is very high and the precipice deep... There, the Lord manifested in the human form... (str. 2, 3,4)*

3) *I have seen our Shah The King (Shah Rajah) at Shâmali Bazaar, the Market of Salvation, He was sitting on a golden throne... (str. 6) Pir Sadardin says: I am a trader (wanrajâ). So come and do business with me. What will birds and bees know about my trade?" (str.8)*
(Selected & combined verses from the ginân "Dhana! Dhana!"- Free adaptation by Nargis Mawjee)

No.1 - Strophe No.1 speaks about the *"Yaum ad-Din"* mentioned in our holy Dû'â, i.e. the Day of Judgement or Qiyâmat when all after death will have to stand before the Justice of Lord Ali. It will be the day of accounts, questioning, punishing, forgiving, rewarding, all will be in the hands of Lord Ali. Pir Sadardin, however, gives promise to the Ismailis that on that Day of final judgement of which he has knowledge, as if it has already taken place (see strophes 1, 4 to 8), he will be the mediator between the jamât and Lord Ali. He will speak to Him on behalf of the **120 million souls** that he has pledged to bring into Imam's presence for Salvation. He assures that these souls will not need to stand in line for the judgement. Rather, their sins will be forgiven and they will enjoy Imam's didâr. The wealth of the hereafter will be bestowed on them and it will be a time of rejoicing. (For more this topic, see also other ginâns by Pir Sadardin, listed in Endnotes and on page 175.)

No.2 - Then Pir Sadardin speaks about Mount Alamût where, on 8 August 1164, in the presence of His jamât, ***the All-Merciful Imam Alâdhikrihi's Salâm proclaimed the Universal Qiyâmat*** — meaning that one need not wait after death to receive all the heavenly wealth described above; one can receive it all here in this earthly life as those fortunate mûrids in the 12th century who enjoyed the privileges of forgiveness and Imam Alâdhikrihi's-Salâm's zâhiri and bâtûni didârs on Mt. Alamût. Not only them. Imam's universal jamât, *jinns, men and angels*, all were blessed with Imam's didârs and eternal blessings on that day. It is, therefore, not surprising that over two centuries later, Pir Sadardin is still speaking about it, saying: *Rejoice! FOR ÂJ, TODAY, Lord Ali has blessed us with His didâr and forgave our sins of the last four jûgs!* — because the eternal blessings Imam Alâdhikrihi's-Salâm showered upon the universe on that Day have never stopped pouring since, and they will continue to pour until Qiyâmat. See Imam Alâdhikrihi's-Salâm's farmân below.

Indeed, history records that on 8 August 1164, Imam Alâdhikrihi's-Salâm proclaimed the ***Qiyâmat al-Qiyâmat, the Universal Qiyâmat*** in the presence of His mûrids from different regions assembled for the darbâr on Mount

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Alamût. Imam Alâdhikrihi's-Salâm proclaimed:

"O you! The inhabitants of the worlds! You, jinns, men and angels! Rise, for the Day of Qiyâmat has arrived! The Qiyâmat of all the qiyâmats has arrived... He who has contemplated with his own eyes the Divine Essence in person, he has contemplated with his own eyes the totality of the divine signs and revelations... Know that Mawlana is the Resurrector (Qâim al-Qiyâmat), He is the Lord of all beings and everything in existence... He has opened up the door of His Mercy, and because of His Mercy every being is seeing, hearing, speaking, living for eternity. It is, therefore, the duty of all to glorify Him and thank Him even though by His Essence He is All-knowing and Glorious."

After that, Imam made two more farmâns beginning with these words:

"Nâhnû'l-hâzirûn al-mawjûdûn. We are always living, manifest and present."

Imam Alâdhikrihi's-Salâm
Alamût, 8 August 1164

(Source: Extracts of the Farmân published in French by Henry Corbin in *"Huitième Centenaire d'Alamût"*, 1965, p.299-300.
- Free adaptation from the French by Nargis Mawjee.
- **For a full account of this magnificent event at Alamût and the complete Farmân, see under "Imam Alâdhikrihi's-Salâm".)**

No.3 - Keeping all this in mind, Pir Sadardin concludes the ginân by saying that when Lord Ali will take account of every deed at the *'Shâmali Bazaar, the Market of Salvation'*, Pir Sadardin will also be there as a trader. As a trader, he will exchange Salvation for good merchandise and precious things such as good deeds, true love for the Imam, strong faith, clean pure hearts, dasond, prayers, etc. Thus he writes:

Dhana! Dhana! Rejoice! Rejoice! For today, Lord Ali (Hariwar) blessed us with His didâr and forgave our sins of the last four jûgs. Rejoice in the gathering around Pir Sadardin, the Saviour of 120 million (12 kror) souls. Forsake this treacherous world for the sake of your Imam (Shah), and strive to do good deeds despite the worldly attachment...(str.1)

In the region of Daylam (in Iran), there is a fortress on Mount Alamût; there, the Lord manifested in the human form... The mount is very high and the precipice deep... (Str.2-3)

Our Shah has arrived. He is sitting in our midst... (v.5) I have seen our Shah Rajah at Shâmali Bazaar, the Market of Salvation; He was sitting on a golden throne... (str.6) Prepare for the Shah's wedding... Heap the trays with pearls and shower the pearls upon the Shah! ... (str.7)

Pir Sadardin says: I am a trader (wanrajâ). So come and do business with me; what will birds and bees (pashû jiwdâ) know about my trade? (str.8)

(Selected & combined verses from the ginân *"Dhana! Dhana!"*, free adaptation by Nargis Mawjee./ **Also see other ginâns on Alamût** written by Pir Sadardin: *"Alamût gar pâtan Daylam dèsh bhâyirè", "Jûgmèphirè Shâhâji mûnèri"*./ **For more ginâns on Salvation** written by Pir Sadardin, see *"Anand Anand", "Dûniyâ sirji-nè Shah morè", "Ghat-mânhè âwinè", "Til bhâr tûlânâ"*, etc.)

Continued with *"The Hâji Bibi Case 1905"* ⇨

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"Hâji Bibi versus H. H. Sir Sultan Mahomed Shah The Aga Khan"
The longest Case on record in the High Court of Bombay.
1905 - 1907

In 1905, Hâji Bibi filed a suit against Imam Sultan Muhammad Shah in the High Court of Bombay. Hâji Bibi was Imam's widow-cousin who was converted to the Ithnâ'âshiri faith. She complained to the Court that because of her blood ties with Imam Sultan Muhammad Shah, she was entitled to a share of His estate and wealth, and in her view she had equal claims to the offerings and gifts made to the Imam by His followers. She further accused Imam Sultan Muhammad Shah of being an Ithnâ'âshiri Himself and His Khojâ followers were also Ithnâ'âshiris, not Ismailis.

The Case lasted for two years. It was the longest Case on record in this Court. There were 128 issues that had been raised.

Imam Sultan Muhammad Shah won the Case by proving to the presiding Judge Mr. Justice Russell that He was the 48th hereditary Imam Ali the Naklanki Awatâr and the Hazar Imam of the Ismailis and that His Khojâ followers are and always were Ismailis who had been converted to the Shia Imâmi Ismaili faith by **Pir Sadardin** in the 14th century during the time of Imam Islam Shah. Pir Sadardin had named his Hindu converts ***Khojâs*** meaning ***Disciples***.

To prove His case, Imam Sultan Muhammad Shah submitted as evidence in Court the ginân *Dasmo Awatâr* and the *Holy Dû'â*, both written by Pir Sadardin.

Also, Imam Sultan Muhammad Shah invited The Hon. Judge Russell and other witnesses to jamâtkhânâ so they could see by themselves. They witnessed all religious ceremonies in jamâtkhâna: the recital of the dû'â, the recital of the ginân *Das Awatâr*, the thâr-sûfro mèhmâni offered by the jamât to the Imam. The judge was very much impressed to see that at the name of Mawlana Sultan Muhammad Shah, every mûrid's head was bent in religious adoration.

The verdict of the presiding Judge Mr. Justice Russell was as follows:

- The Aga Khan III is not an Ithnâ'âshiri but is the hereditary chief and the Hazar Imam of the Shia Imâmi Ismaili Muslims.
- The Khojâs were originally converted by Pir Sadardin. The faith of the Khojâs who follow the Aga Khan is and always has been the Shia Imâmi Ismaili faith. They are not and never were Ithnâ'âshiris. Judge Russell explained that Ithnâ'âshiris believe in 12 Imams only — not in 48 Imams — and their 12th Imam, Muhammad the son of Hasan Askari, has disappeared (ghayb).
- The Aga Khan has absolute ownership over the voluntary offerings made by His followers to Him. The making of offerings is part of the religion of the Ismailis, and it is in consequence of that faith the offerings were made to the Imam for the purpose of getting prosperity in this world and paradise in the next. Therefore no member of the Aga Khan's family is entitled to such offerings.
- Finally, there is no joint succession to the estate and wealth of the Aga Khan.

(Source: The Bombay Law Reporter Original Civil vol.XI, published in 1908 under the title "*Hâji Bibi v. H.H. Sir Sultan Mahomed Shah, The Aga Khan.*")

➜ (continued...)

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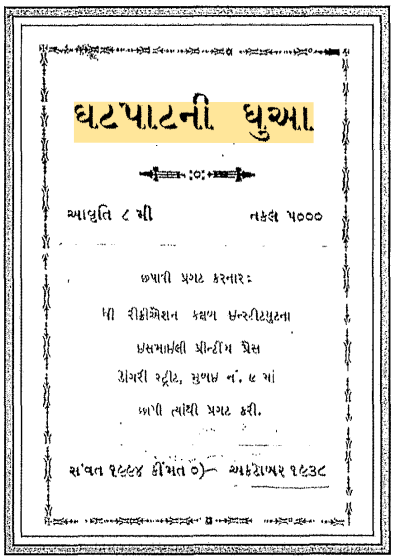
- Imam Sultan Muhammad Shah concludes in His *Memoirs*:

"When at length the hearings ended and the presiding Judge, Mr. Justice Russell, summed up, his judgment proved to be a classic example of its kind — a masterly, lucid, wide-ranging survey of Islamic history, religion, custom, and law. And the satisfactory conclusion of the long and costly business was that I was fully and finally confirmed in my rights and status, and have never thereafter been subjected to a similar challenge."

Imam Sultan Muhammad Shah

(Source: *"The Memoirs of Aga Khan - World Enough and Time"*, English version, Cassell, London, England, 1954, p. 79-80)



ઘટપાટની ધુઆ.

:o:

આવૃત્તિ ૮ મી નકલ ૫૦૦૦

છપાવી પ્રગટ કરનાર:

ધી રીક્રીએશન ક્લબ ઇન્સ્ટીટ્યુશનના

ઇસ્માઇલી પ્રીન્ટીંગ પ્રેસ

ગોડજી સ્ટ્રીટ, મુબઇ નં. ૯ માં

આવી તારીખે પ્રગટ કરી.

સ'વત ૧૯૯૪ કીંમત ૦)— ઓક્ટોબર ૧૯૩૮

Front page of the *"Ghat Pât-ni Dû'â"* written by Pir Sadardin, printed in Gûjarâti by The Recreation Club Institution-nâ Ismaili Printing Press, Mumbai, October 1938 (Sawant calendar year 1994.)

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PIR HASAN KABIRDIN
also known by the name PIR HASAN SHAH

- **The 27th Pir since Prophet Muhammad**
- ±1359 - 1457
- Son of Pir Sadardin.
- The Saviour of *countless* (anant kror) souls.
- We have 79 ginâns and 8 granths (very long ginâns) authored by him.
- Father of 18 sons + one daughter named Bâï Bûdhâï.

The Saviour of countless souls

Pir Hasan Kabirdin loved and enjoyed praying. His ginâns are full of prayers. Prayers for rèhmat, prayers for didârs, help, forgiveness for the sins of the jamât, always glorifying the Imam. His ginâns are very emotional and inspiring. So much so that when the Sûfis of the Sûhrâwardi Order came across his ginâns in Northern India, they fell in love and adopted them. Still today they regard Pir Hasan Kabirdin as their Pir. (J.A.Subhan, *"Sufism, its saints and shrines"*, Lucknow 1960 p.359)

Pir Hasan Kabirdin was **the 27th Pir since Prophet Muhammad and the eldest son of Pir Sadardin.** After his father passed away, he was called to Iran by Mawlana Islam Shah to appoint him *Pir*. During his journey from India to Iran, Pir Hasan Kabirdin, being a skilled craftsman, wove five hundred yards of silky fabric on which he wrote prayers and the ginân *"Anant Akhâro, The Gathering of Countless Souls"*, turned it into a turban and presented it to Imam Islam Shah. Imam accepted the turban and wore it during the ceremony. After giving the Pirâtan, Imam removed the turban and placed it on Pir Hasan Kabirdin's head, saying to him:

"Amè Tamè bèyè Èk tchiyè, Me and You both are One... Ali is the Creator of all beings and the Saviour of countless (anant kror) souls. I am entrusting you with the salvation of countless souls. You go and give knowledge and come back to My door with these souls. The countless souls you will bring with you here will be exempted from the wheels of rebirth; ***this responsibility*** (i.e. the turban) ***rests on your head.*** *For the sake of you, I will forgive them... I will give them happiness in this world and again in the hereafter I will give them didâr. Those who do not want this happiness have nothing to do with Us.* ***You go Hasan Shah****, give dharam to the world; tell them about the 50 million, 70 million, 90 million and the 120 million (12 kror) souls who have already achieved salvation...."*

Mawlana Islam Shah
Imâmat: 1370-1423 (Iran)

(Source: Farmân made by Imam Islam Shah to Pir Hasan Kabirdin, taken from the ginân *"Moman chètâmnri"*, strophes no. 484, 485, 486, 527, 568, 582, 583, 584. - Free translation by Nargis Mawjee. **For the original transliteration of above farmân, see Endnotes.)**

Pir Hasan Kabirdin returned to India where he converted numerous Hindus to Ismailism. After he passed away, his brother Tâj al-Din was chosen by the Imam to occupy the seat of Pirâtan.

➜ (continued...)

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Ginân ♪♫♪

"Ûntchâ-rè kot bahû wètchanâ"

written by
Pir Hasan Kabirdin
(also known as Pir Hasan Shah)

Untchâ-rè kot was written by Pir Hasan Kabirdin. He signed it under the name *Pir Hasan Shah* because Mawlana Islam Shah called him by that name when He was giving him the Pirâtan. Refer to his biography above.

English Adaptation

Original

Eji, Ûntchâ-rè kot bahû wètchanâ
Nitchè wahè dariyâw
Hûn-rè dariyâwanti mâtchali
Sânhiyâ târan âw 1

Hûn-rè darshan winâ bâwari
Bâlam ghar âw sâjan ghar âw
Bando bhûliyo târi bandagi
Sânhiyâ sûrat batâw
Hûn-rè darshan winâ bâwari ..... (Refrain)

Eji, Agar tchandan kari kotdi
Sufal ratchiyâ kamâd
Tâdâ didhâ-tchè prèm-nâ
Sânhiyâ kholan âw 2

Eji, Pindjâr padio pariwâr-no
Koyik bûjat jânr
Mèrè tan-ki wèd-nâ
Sânhiyâ tapat bûjâw 3

Eji, Itnâ ko âp na kidjiyè
Sânhiyâ didjè didâr
Pir Hasan Shah-ni wènti
Sânhiyâ târan âw 4

As understood by Nargis Mawjee

Here, there is a cliff of immense height.
Beneath is the ocean.
I am a tiny fish living in that ocean.
Dear God: Come to my help! 1

I am unhappy without Your didâr.
Come home, Dear Lord, come home.
Even if I neglected my bandagi
in the search of You,
still Beloved Lord, show me Your Holy Face,
I am unhappy without Your didâr. (Refrain)

I have built a small cabane (kotdi)
with a scent of sandalwood;
it is made of good deeds and
the door locks are made of love.
Come and unlock the door, Beloved Lord. . . 2

I am restrained by family ties.
No one knows about my inner pain.
O Lord! Relieve me from this burning pain. 3

Please make me not wait any longer.
Grant me Your didâr, Beloved Lord.
Pir Hasan Shah implores You:
Come to my help, Dear Lord! 4
(Free adaptation)

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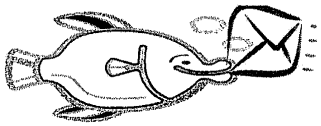
ENDNOTES

● **Transliteration of the above farmân made by Imam Islam Shah to Pir Hasan Kabirdin. The farmân is taken from the ginân *"Moman Chètâmnri"* written by Seyyed Imâm Shâh, the son of Pir Hasan Karbirdin.**

Selected verses:
"Amè Tamè Bèyè Ek tchiyè (strophe 570)
Ali sahonâ Sirjanhâr
anant jiwûn-nè mâyâ kari (strophe 484)
Anant-no wâr tamnè âpiyo
tamè jâi dûniyâ-mân bodh karjo sâr
anant kror jiwûn-ni sâthè âwsho
Amârè dwâr (strophe 485)
Jè jiwûn tamè ahi lâwso
tènè awag-mân fèro nahirè sansâr
tam karoan jènè jiwûn-nè Amè bakshiyâ
tèno tam sir Brahmâji sâr (strophe 486)
Ewâ sûkh amrâpûri-nâ âlshûn
wari âlshûn âkhrat daharè didâr;
èwâ sûkh jè jiw-nè nahi gamè
tèno Apnâ sâthè nahin kâin wahèwâr (str. 527)
Jâyiè Hasan Shah sansâr-mân wani karo
âljo dharam âtchar
Jè pânch, sât, naw, bâr kror osariyâ
tèni tamè jâi karjo sansâr... (strophe 582)
(Selected extracts)

Mawlana Islam Shah
Imâmat: 1370-1493 (Persia)
Farmân to Pir Hasan Kabirdin when giving him the Pirâtan.
See translation above.

● **French adaption of the ginân *Untchâ-rè kot*** written in the 15th century by Pir Hasan Kabirdin (or Pir Hasan Shah).



Adaptation française
Tel que compris par Nargis Mawjee

Par ici s'élève une falaise d'une
hauteur immense.
En bas, il y a un océan.
Moi, je suis un tout petit poisson
qui habite cet océan.
Cher Dieu: Viens à mon aide! *1*

Je suis malheureux sans Tes Didârs.
Viens à la maison, Cher Dieu, viens à la
maison.
Même si j'ai négligé ma bandagi
en Quête de Ta Vision,
montre-moi quand même Ta Face Divine.
Je suis malheureux sans Tes Didârs. (Refrain)

J'ai construit une petite cabane (kotdi)
au parfum de santal;
elle est faite de bonnes oeuvres et
les verrous munissant la porte sont faits
d'amour.
Viens l'ouvrir, Seigneur Bien-Aimé. *2*

Je vis dans la contrainte familiale;
Personne ne devine ma douleur.
O Seigneur, délivre-moi de cette ardente
douleur. *3*

S'il Te plaît, ne me fais plus attendre.
Accorde-moi Tes didârs, Cher Seigneur.
Pir Hasan Shah T'implore:
Viens à mon aide, Cher Seigneur. *4*

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SEYYED IMÂM SHÂH
is also known by his title "PIR INDRA IMÂM al-DIN"
1430 - 1520

Seyyed Imâm Shâh was the youngest son of Pir Hasan Kabirdin. He is renowned for having converted large number of people to the Ismaili faith in India. On him Imam Muhammad b. Islam Shah had bestowed the title "Pir Indra Imâm al-Din, The Great Pir Imâm al-Din", a title under which he signed many ginâns such as **the ginân of Tâlikâ *"Shâh-nâ khat âyâ"***. We have 176 ginâns written by him.

Ginân of Tâlikâ ♪♫♪
"Shah-nâ khat âyâ wirâ Jampûdip mânhè"
composed by
Seyyed Imâm Shâh
"Pir Indra Imâm al-Din"

As understood by Nargis Mawjee

As mentioned above, Seyyed Imâm Shah wrote the ginân of tâlikâ *Shah-nâ khat âyâ wirâ Jampûdip mânhè — The message of the Lord has just arrived in India* —which he signed under his title 'Pir Indra Imâm al-Din'. He wrote it on the occasion of the announcement of Mawlana Muhammad b. Islam Shah's Padrâmnri to the Persian jamât.

In this ginân, Seyyed Imâm Shah speaks of his personal spiritual experience in jamâtkhânâ, wishing everyone the same happiness. He writes that when he was reading to the jamât the tâlikâ Mawlana Muhammad b. Islam Shah had sent all the way from Kahak in Persia to His mûrids of India, informing them about the Padrâmnri, his heart could barely hold his joy. While he was reading the tâlikâ, he said to himself:

— *"Had I wings, I would fly to meet the Imam (in Persia) but shûŋ karûŋ? what can I do? My body cannot fly. I wished someone with wings could fly me over there. Such are my present thoughts."*
(Ginân "*Shah-nâ khat âyâ*" verses 2-4, free transl. by Nargis Mawjee.)

Totally lost in his thoughts, he found himself flying over the Himalayan mountains, passing through the ocean and the jungle and moving yet even farther to reach Kahak "where" at last, spiritually speaking, his wish was granted. He was so happy that he exclaimed aloud in jamâtkhânâ:

— *"Heap the trays with pearls and shower the pearls upon the Lord of the three worlds!"*
("*Shah-nâ khat âyâ*" v.12, free transl. by Nargis Mawjee.)

The ginân ends with words of supplication to the Imam of the time:

— *"Sâmi, ghat-nâ gûnâ bakshâ karoji. "Lord, please forgive the sins of the jamât."*
("*Shah-nâ khat âyâ*" v.13, free transl. by Nargis Mawjee.)

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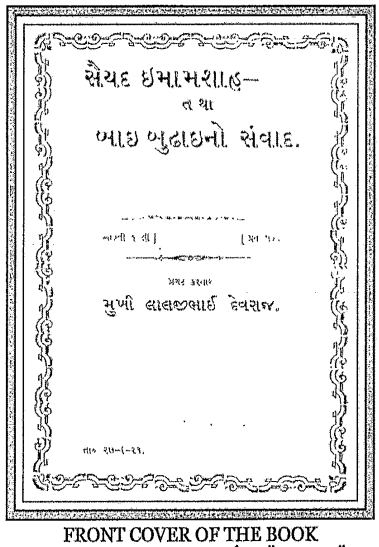
SAYYIDÂ BÂÏ BÛDHÂÏ
15th century

Bâï Bûdhâï was the youngest child of Pir Hasan Kabirdin and his only daughter. She was close to her elder brother Seyyed Imâm Shâh Pir Indra Imâm al-Din, the one who wrote the ginân of tâlikâ *"Shah-nâ Khat ayâ wirâ"*. With him, she actively participated in the Ismaili dâwâ in India. She and her brother composed together a series of 71 ginâns written in the form of a dialogue between brother & sister. Just the titles of the ginâns are self-instructive. For example:

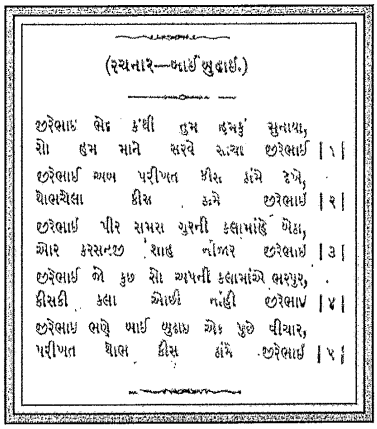
- *Jirè**bhâï**, diwas ûgè tiyârè dhandhâ mânhè bèsiyè.*
  O Brother, when the day rises, occupy yourself with your livelihood.
- *Jirè**bâï**, sèwâ kijè târè bijô koï na lijè.*
  O Sister, let nothing be in your way in the time of sèwâ.
- *Jirè**bhâï**, khoji khoji-nè ham mârag pâyâ.*
  O Brother, after searching so hard, we have found the Path.

(Free translation by Nargis Mawjee.)

The 71 ginâns were collected and published in Gûjarâti by mûkhi Lalji Devraj in June 1921 under the title *"Seyyed Imâm Shâh tathâ Bâï Bûdhâï-no samwâd"*.


સૈયદ ઇમામશાહ—
તથા
બાઇ બુદ્ધાઇનો સંવાદ.
મુખી લાલજીભાઈ દેવરાજ.

FRONT COVER OF THE BOOK
"SEYYED IMAM SHAH TATHÂ BAÏ BUDHAÏ-NO SAMWÂD"
Pragat karnar Mukhi Laljibhaï Devraj
Tarik 27-6-1921


(રચનાર—બાઈ બુદ્ધાઈ.)

જીરેભાઇ ભેદ કહ્યો તુમ હમકું સુનાયા,
શો હમ માગે સરવે રહ્યા જીરેભાઈ | ૧ |
જીરેભાઈ અબ પરીપત કીરા હમે દેખે,
શોભચેલા કીરા હમે જીરેભાઈ | ૨ |
જીરેભાઈ પીર રામરા ગુરની કલામાંહે ભેદા,
ઓર કરસનજી શાહ જોગર જીરેભાઈ | ૩ |
જીરેભાઈ જો કુછ શો અપની કલામાંએ ભરપુર,
કીસકી કલા એસી નહીં જીરેભાઈ | ૪ |
જીરેભાઇ ભણે બાઈ બુદ્ધા એક કુછે વીચાર,
પરીપત શોભ કીસ હમે જીરેભાઈ | ૫ |

From the same book,
a ginân of 5 distichs written by
Baï Bûdhâï, entitled *"Jirèbhâï bhèd kadhi tûm hamkûṇ sûnâyâ"*

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PIR TÂJ al-DIN

- **The 28th Pir since Prophet Muhammad**
- The son of Pir Sadardin and the brother of Pir Hasan Kabirdin
- ± 1394 - 1467
- He bestowed the title ***"Mûmins, The True believers"*** on the new converts of Northern India.
- No children.

Pir Tâj al-Din, the 28th Pir since Prophet Muhammad, was the son of Pir Sadardin and the brother of Pir Hasan Kabirdin with whom he worked in Punjab, Sind and Gujarat. After his brother passed away, he was called to Iran by Imam Muhammad b. Islam Shah who appointed him *Pir* and asked him to carry on with his work in Northern India. Pir Tâj al-Din returned to India where he converted numerous people to Ismailism. He named the new Ismailis *"Mûmins, the true believers"* or *"those who have faith"*. He died ten years later during the reign of Imam al-Mûstansir bi'llâh II, and was buried at Tando Bagho in Sind.

Pir Tâj al-Din had no children. After he passed away, Imam al-Mûstansir bi'llâh chose His second son, Haydar Ali, as His Pir who worked outside India. To the jamât of India, Imam sent a Book of Farmâns entitled *"Pir Pandiyât-î Jawânmardî"* as His written guidance. For more on this Book, see under 'Pir Pandiyât-î'.

Ginân ♪♫♪
"Dahi Gûr-kè wâtchâ"
written by Pir Tâj al-Din

We have one small ginân of 11 distichs written by Pir Tâj al-Din, entitled *"Dahi Gûr-kè wâtchâ, The Promise given to the Lord"*. He wrote it on the occasion of Imam al-Mûstansir billâh II's ascension to the Throne of Imâmat in 1463. (verses 9 and 10)

In this ginân, Pir Tâj al-Din says that life without knowledge (ginân) is a waste. In spite of repeating and repeating ginâns, *"many have ears with which they hear nothing, eyes with which they see nothing, reason with which they understand nothing."* (verses 2, 3, 4)
His final recommendation:

"Worship and glorify the Mawla Who has ascended the Throne.
True believers will be rewarded." (v. 10-11)
As understood by Nargis Mawjee

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IMÂMAT IN PERSIA (CENTRAL IRAN)

IMÂMAT IN PERSIA

IMAM al-MÛSTANSIR BI'LLÂH II - (SEE CHAPTER p. 101)
32nd Imam since Hazrat Ali Imâmat: 1463-1475
Son and successor of Imam Muhammad b. Islam Shah

2 SONS + THE BOOK

IMAM ABD as-SALÂM
33rd Imam since Hazrat Ali Imâmat: 1475-1493

IMAM GHARIB MIRZÂ
34th Imam since Hazrat Ali Imâmat: 1493-1496

IMAM ABÛZAR ALI
35th Imam since Hazrat Ali Imâmat: 1496 - 1509

IMAM MÛRÂD MIRZÂ
36th Imam since Hazrat Ali Imâmat: 1509 - 1514

IMAM ZÛLFIQÂR ALI
37th Imam since Hazrat Ali Imâmat: 1514 - 1516

IMAM NOOR al-DIN ALI
38th Imam since Hazrat Ali Imâmat: 1516 - 1550

IMAM KHALIL ALLÂH ALI I
39th Imam since Hazrat Ali Imâmat: 1550 - 1585

IMAM NIZÂR II
40th Imam since Hazrat Ali Imamât: 1585 - 1628

IMAM SEYYED ALI
41st Imam since Hazrat Ali Imâmat: 1628 - 1660

IIMAM & PIR HASAN ALI
42nd Imam since Hazrat Ali Imâmat: 1660 - 1694
40th Pir since Prophet Muhammad
Son and successor of Imam Seyyed Ali

PIR HAYDAR ALI
30th Pir since Proph. Muhammad

THE BOOK
Pir Pandiyât-i Jawânmardî
29th Pir since Prophet Muhammad

PIR ALÂ al-DIN SEE CHAPTER
31st Pir since Prophet Muhammad
Son of Pir Haydar Ali

PIR QÂSIM SHAH
32nd Pir since Prophet Muhammad
Son of Pir Alâ al-Din

PIR NASIR MUHAMMAD
33rd Pir since Prophet Muhammad
Son of Pir Qâsim Shah

PIR BÂBÂ AGA HÂSHAM SHAH
- 34th Pir since Prophet Muhammad
- Not to confuse with Pir Hâsham Shah, the 14th Pir who was the father of Pir Satgûr Noor (11th c.)

PIR MUHAMMAD ZAMÂN
35th Pir since Prophet Muhammad

PIR AGA AZIZ
36th Pir since Prophet Muhammad

PIR MÈHRÂB BAIG
37th Pir since Prophet Muhammad
Son of Pir Aga Aziz

2 sons

PIR ALI AKBAR BAIG
38th Pir s. Proph. Mh'd.
17th century

PIR AGA ALI ASGAR BAIG
39th Pir

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IMAM al-MÛSTANSIR BI'LLÂH II

- **The 32nd Imam since Hazrat Ali**
- Son and successor of Imam Muhammad b. Islam Shah
- Imâmat: 1463 - 1475 - Anjûdân, Iran.
- 2 sons: Abd as-Salâm succeeded Him to the Imâmat, Haydar Ali became Pir.

Grand Declaration made by Imam al-Mûstansir bi'llâh II
Imâmat: 1463-1475 (Anjûdân, Iran)

Imam al-Mûstansir bi'llâh II declared:

O believers! I have created you in order that you should always be aware of Me. I have, by the attribute of My mercifulness, brought you from the abyss of non-existence to the brink of being. I have prepared everything for you in order to bring you easily to relief... so that you may become like Myself, living and eternal... I have granted you wisdom and power. I am more favourable to you than you yourselves are, showing more kindness to you than you yourselves do. Therefore, if you really are not enemies of yourselves, and if you care for the eternal bliss, remember Me, become familiar with Me. No one else can save you from calamity... Whoever will think of Me, I shall think of him." *(Farmâns in "Pandiyât-i Jawânmardî"" no.40-41 p.24-25 - combined extracts)*

A sincere mûmin is one who sees Me as if present before him whatever he is doing and wherever he is, feeling ashamed to do wrong. If an evil thought appears in his mind, or a desire to do wrong, or eat something that is not lawful to him, - he should at once appeal to Me, and I shall save him from the temptation offered by Satan, or from that evil deed which will be followed by punishment in the hereafter. And I shall cast into his heart the wish to act righteously. He will then act properly, receiving bliss and happiness in the hereafter. His life will pass pleasantly, and death will be pleasant." *("Pandiyât-i", no.39-40, p.24)*

O mûmins! Know the importance of the Path of the Truth which is the path towards relief. Whoever proceeds along it will reach the destination, which is the didâr. Therefore try as hard as you can to reach the source of that which you covet, that is the coming into the presence of the Holy Imam. Whosoever tries to achieve the presence of the Imam, the Imam will be looking for him. And whosoever puts the Imam above all the worldly matters, the Imam will choose him from amongst others. Whosoever accepts the Imam, the Imam will accept him, but whoever does not accept the Imam, the Imam, as has been said, will not accept him, neither in this world nor in that other one. Whosoever in his sincerity has firm faith (yaqin), with a pure heart and a pure mind, and will search for the didâr of the Imam, with that desire disregarding all other earthly desires, the Imam will give him the chance of the didâr wherever he may find himself in the world."
(Farmâns in "Pandiyât-i Jawânmardî" No.36-37. p.22)

O mûmins! Such people (who have strayed from the right path) do not know that the Path of the Truth is that which belongs to the Living Imam, and the

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religion (din) which is His... ***The learned, however, know that the world cannot be without the Imam even for a moment, because if it is, the earth with its population will instantly perish."***
(*"Pandiyât-i Jawânmardî"*, Extracts of farmâns combined, no. 48-49 p.29-31)

Whoever wants to see Me, will find Me nearer to himself than his very self, he will find me present. He will see Me present everywhere... Whoever will think of Me, I shall think of him."
(Farmân extracts from *"Pandiyât-i Jawânmardî"*, No42 p.25)

Omûmins! Whoever wants to attain My didâr in this world and the hereafter, must keep himself away from every defect, opposition and evil act. And according to how far he achieves purification of his heart, and is able to see his Creator in this world, so he will also see Him in the hereafter. It is obligatory and necessary for the true mûmin to recognize his Creator who is manifest in this world in the form of a human being, and to see Him here in order to see Him also in the hereafter." (*Combined extracts of farmâns in "Pandiyât-i Jawânmardî"*, No. 101-102 pp. 62-63)

Be sensible, I am showing you a good path, I have told you of all the matters which will lead you to salvation, securing for you peace in the hereafter, and benefit in this world and that I have explained all this to you in such words as are suitable to your reason, degree of education and intelligence. I have not omitted anything of what is within your power to carry out, to follow, thus showing you the straight path which is the Sirât al-Mûstaqim. Then carry on, striving to earn the pleasure of the Imam of your time, who is as much in evidence as the sun. Purify your hearts and eyes of boasting, dissembling and evil ways, so that you may witness the Light of the Imam."
(Farmân in "Pandiyât-i Jawânmardî" No. 71 p.44ss)

Imam al-Mûstansir bi'llâh II
Anjûdân, Iran, 15th century AD
(Source: Farmân in *"Pandiyât-i Jawânmardî or Advices of Manliness"*, farmâns transl. from the Persian into English by W.Ivanow, ISS Series A No.6, Leiden, Brill 1953 Selected and combined farmâns.)

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PIR PANDIYÂT-i JAWÂNMARDÎ

- **The 29th Pir since Prophet Muhammad**
- His name *"Pir Pandiyât-i Jawânmardî"* comes 29th in the Genealogy of the Pirs given in our previous Dû'â. See Annex 1 for the Dû'â.
- 15th century

Pir Pandiyât-i Jawânmardî was the 29th Pir since Prophet Muhammad according to our previous Dû'â. It is the name of a book of farmâns made by Imam al-Mûstansir bi'llâh II at Anjûdân in Iran during the 15th century. Imam al-Mûstansir bi'llâh had bestowed the title *'Pir'* on that book and sent it to the Ismailis of India to be the rule of faith and life. Written originally in Persian, it was translated and published in Sindhi, Gûjarâti, Khojki and English.

'Pandiyât-i' is a Persian word meaning *'Advices'*.
'Jawânmardî' means *'Spiritual Chivalry'* i.e. *the ensemble of Jamât advancing along Imam's way in obedience and fidelity to Him, in search of His didâr'*. The Arabic equivalent is *fûtûwwat*.

Imam al-Husayn has explained the meaning of *Spiritual Chivalry (Arabic: fûtûwwat)* in the following way:

"The Spiritual Chivalry (fûtûwwat) consists of being faithful to the pre-eternal Pact concluded with Allâh to His question 'A-lasto bi-Rabbi-kûm? Am I not Your Lord?' The Spiritual Chivalry is the fidelity to this Pact. Once you have said 'yes' to Allâh (i.e. once you have bound yourselves to Him), *then walk with confidence on this grand route of the eternal Religion which is the Sirât al-Mûstaqim, the Straight Path."*

Imam al-Husayn
7th century
(Source: H. Corbin, *'L'homme et son Ange'*, p.214 /Free adaptation from French by Nargis Mawjee. - For the **French original**, see Endnotes.)

NOTE: The *'pre-eternal Pact'* that Imam Husayn is speaking about in the above farmân is the qûrânic sûrâ 7:171, as to Allâh's first question to which all souls were asked to answer before they were placed on earth. Allâh asked: *'A-lasto bi-Rabbi-kûm? Am I not your Lord?'* All souls responded: *'YES! we do testify.'* This sealed an eternal pact of commitment with Allâh. For more on this topic, see chapter on Dasond in Annex 2.

THE BOOK
"Pir Pandiyât-i Jawânmardî"
Book of Farmâns made by Imam al-Mûstansir bi'llâh II

Outline of the Book

Throughout the Book, Imam al-Mûstansir bi'llâh explains what is a true believer and how to attain spiritual didârs of the Imam of the time in this world and in the hereafter. Imam al-Mûstansir bi'llâh says:

"Whoever wants to attain My didâr in this world and the hereafter, must keep himself away from every defect, opposition and evil act. And according to how far he achieves purification of his heart, and is able to see his Creator in this world, so he will also see Him in the hereafter. It is obligatory and necessary for the mûmin to recognize his Creator who is manifest in this world in the form of a human being, and to see Him here in order to see Him also in the hereafter."
(Farmân in "Pandiyât-i Jawânmardî" no.101-2, p. 62-63)

➜ *(Continued...)*

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"Whosoever accepts the Imam, the Imam will accept him, but whoever does not accept the Imam, the Imam, as has been said, will not accept him, neither in this world nor in that other one. Whosoever in his sincerity has firm faith (yaqin), with a pure heart and a pure mind, and will search for the didâr of the Imam, with that desire disregarding all other earthly desires, the Imam will give him the chance of the didâr wherever he may find himself in the world." *(Farmâns in "Pandiyât-i Jawânmardî" no.36 p.22)*

Imam al-Mûstansir bi'llâh II

Contents of the Book
"Pir Pandiyât-i Jawânmardî"

1. Imam's definition of the true believer (mûmin)

Imam al-Mûstansir bi'llâh II says:
*"**The true believer** is one who throughout the whole year of twelve months acts properly and piously, continuously remembering the Truth. He must speak the truth, listen to the truth, must abide in truth and walk in truth. His heart must be clean, and his thoughts sincere, he must remain clean."* *(Farmân in "Pandiyât-i Jawânmardî" No.3 p.2)*

*"**The true believer** is one whose word is true, who does not use bad language, does not slander nor abuse anybody, and does not do to anyone what he does not want to be done to himself."* *(Farmân "Pandiyât-i Jawânmardî" No.3 p.3)*

*"**The true believer** is one who, before everything, must remember God his Lord Khûdâwand, wherever he may be, or with whatever he may be preoccupied. He must always remember God the Merciful, must always think of truth, treating the wives and daughters of others as his own sisters."* *("Pandiyât-i Jawânmardî" No.6 p.4)*

*"**The true mûmin** is one who is afraid of the Day of Qiyâmat when God will demand of him the account of his sins, and who before that Day of settlement keeps an account of his sins every day himself."* *("Pandiyât-i Jawânmardî" No.6, p.4)*

*"**The true believer** is one who from the observance of the shariat (divine Law), arrives at tariqat, and from latter to haqiqat which is the real inner meaning (bâtin) of the shariat. Shariat may be compared to a candle, tariqat to the path, and haqiqat to the destination (manzil). One must strive to walk along the correct path, lit by the candle and reach the khânâ of haqiqat. The foundation of haqiqat is to recognize the Imam. The purpose of everything is its bâtin, which forms its real substance, its essence and sweetness. Therefore the ultimate purpose of shariat introduced by the Prophet was its inner meaning, which was haqiqat, i.e. the recognition of the Imam of the Time."* *("Pandiyât-i Jawânmardî" No.2/3, p.2)*

2. Imam explains the true meaning of Dasond and its implications

Imam al-Mûstansir bi'llâh II explains:
*"O believers, all rewards, blessing and bliss will be earned by him who in this world obeys the command of the Imam of the time, listening to Him, and following what he hears... And it is **the first duty of the mûmin** in this world that he should recognize the Imam of his time, and obey Him.* *("Pandiyât'i Jawânmardî" no.77 p.48)* ***The first duty which the believer** must discharge is to see that what he eats and what he clothes himself with are clean, lawful to*

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him, and legitimate for his use. The lawfulness of such matters consists in this: you must faithfully and exactly calculate in full all your income and all that comes to you, and set aside dasond of this... and deliver it faithfully, in full, and in all sincerity, to the treasury of the Imam of the time who is the King of this world and the Hereafter. And you must do everything to ensure that it may reach Him in full. Beware, beware of reducing that duty! This implies many important meanings and affects endless blessings." (Farmâns in "Pandiyât-i Jawânmardî", no.78 p.48 - Combined extracts.)

By giving dasond you will rise high in your own esteem, and by not giving it you will remain in the valley of despair. If you give it, you worship will be accepted, and if you do not, it will find no acceptance because worship is acceptable only if what you eat and what you clothe yourselves with are clean and lawful to you, that is to say, if you recognize the Imam of your time, paying correctly the dasond to Him, then only the food you eat will be lawful to you, and the dress in which you clothe yourself will also be lawful. Then only other forms of devotion will be accepted. (*Pandiyât-i Jawânmardî* No.78 p. 49) *When he has delivered the dasond to his Khûdawand, - this will serve as the sign and mark of his faithfulness, his obedience and religious sincerity." ("Pandiyât'i no.11,p.8)*

"O mûmins! Whoever retains the Shah's dues, and does not put it aside, thus taking away the Shah's dues, and enjoying his life, he becomes a malefactor and evildoer, his heart becomes blackened, and he will ultimately become an inmate of Hell." ("Pandiyât-î Jawânmardî" No. 70 p. 43)

"However much My followers may give, I, the Creator, shall return to them a hundred-thousand fold, and shall grant them the chance of My didâr... One who works for the Truth is working for himself. But whoever works for himself, in reality, is a useless waster because it is the Creator who is the owner of the men He has created, and of all they possess. If a man pays dasond, the nine remaining shares are his lawful possession, otherwise all that he possesses is unlawful to him. (Pandiyât-î Jawânmardî No.90 p.56) God who knows the state of everyone will grant you what is the best for you, to that extent where you will be satisfied." (Pandiyât-i Jawânmardî No.93 p. 58)

For more on Dasond, its origin, benefits and implications, see Annex 2.

3. Imam explains the absolute necessity to recognize the Pir of the time

"The Pir is the person to whom the Imam of the Time has granted his position, which makes him the highest amongst the creations. And whenever the Imam has chosen the Pir, and appointed him, the Pir must convey to others the Divine Knowledge in detail. You must attain perfection in the Knowledge of the Imam through him. Therefore, O believers, it is obligatory for you to follow the Pir, never flinching from his obedience. (PJ no.42p.26)

O believers, O pious ones! Follow your Pir, listen to his words, and act according to them, because they are the words of the Imam. And if you act according to them, they will be like medicine to you. (PJ #28p.17) It is very difficult to attain the didâr, but for you, O believers, the present Pir has made easy the Divine didâr. (PJ no.87 p.53) Therefore you should not give up following him, because he will surely guide you to the recognition of the Imam. (PJ #46 p.28)

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On the Day of Qiyâmat, your Pir who helped you in this world, will also become your helper and protector in the hereafter. (PJ #44 p.27) The Pir in the hereafter will pray to God for your protection. Follow your Pir to earn salvation from the storms, and to make the hand of Satan powerless against you. (PJ #69 p.43) O believers! Know so much, and do not forget : keep in your mind Ali of your time so that He may stretch out His hand to help you. ***For your own safety*** *keep His name in your heart and on your tongues, so that you may be guarded by the Lord of the Time from all calamities."* (PJ #87 p.53)
(Source: Farmâns in *"Pandiyât-i Jawânmardî"*, selected & combined extracts from the Engl. version)

4. Grand Declaration made by Imam al-Mûstansir bi'llâh II

Imam al-Mûstansir bi'llâh declares:
"O mûmins! Whoever wants to attain My didâr in this world and the hereafter, must keep himself away from every defect, opposition and evil act. And according to how far he achieves purification of his heart, and is able to see his Creator in this world, so he will also see Him in the hereafter. It is obligatory and necessary for the true mûmin to recognize his Creator who is manifest in this world in the form of a human being, and to see Him here in order to see Him also in the hereafter." (Combined extracts of farmâns in *"Pandiyât-i Jawânmardî"*, No. 101-102 pp. 62-63)

"O mûmins! People who have strayed from the right path... do not know that the Path of the Truth is that which belongs to the Living Imam, and the religion (din) which is His. (PJ #49 p.30) ***The learned, however, know that the world cannot be without the Imam even for a moment, because if it is, the earth with its population will instantly perish."*** (*"Pandiyât-i Jawânmardî"*, Extracts of farmâns combined, no. 50-51 p.31)

*"**O believers! I have created you** in order that you should always be aware of Me... In all difficulties you must appeal to Me and ask for My help, not appealing to anyone else, or asking him relief in your need... I have, by the attribute of My mercifulness, brought you from the abyss of non-existence to the brink of being. I have prepared everything for you in order to bring you easily to relief... so that you may become like Myself, living and eternal... ("Pandiyât-î" no.40-41 p.24-25)*

A sincere mûmin is one who sees Me as if present before him whatever he is doing and wherever he is, feeling ashamed to do wrong. If an evil thought appears in his mind, or a desire to do wrong, or eat something that is not lawful to him, - he must at once appeal to Me, and I shall save him from the temptation offered by Satan, or from that evil deed which will be followed by punishment in the hereafter. And I shall cast into his heart the wish to act righteously. He will then act properly, receiving bliss and happiness in the hereafter. His life will pass pleasantly, and death will be pleasant." (Pandiyâtî, #39-40 p.24)

(*) French version of the farmân made by Mawlana Husayn on the Spiritual Chivalry:
"La fûtûwwat consiste à être fidèle au pacte prééternel conclu par la question A lasto? La fûtûwwat est la fidélité à ce pacte (dès lors que tu as répondu oui); c'est marcher de pied ferme sur cette grande route de la religion éternelle que désigne le terme de voie droite (sirât al-mûstaqîm)."

Imam al-Husayn
(Henry Corbin, *"L'homme et son Ange"*, p.214)

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PIR ALI AKBAR BAIG

- **38th Pir since Prophet Muhammad**
- 17th c.
- 1st son of Pir Mehrâb Baig.
- Brother of Pir Ali Asgar Baig.

Ginân in Gûjarâti ♪♫♪
"Âwi nè bèso nè gothâri kariyè"
written by
Pir Ali Akbar Baig

We have one ginân written in Gûjarâti by Pir Ali Akbar Baig, entitled "*Âwi nè bèso nè gothâri kariyè*". In this ginân the jamât is urged to keep the faith safe till the Day of Judgment. He writes that so long as the believer observes niâz, dasond, bandagi, presence in jamâtkhâna, pondering over ginâns, - he will be part of the countless (*"anant kror"*) souls Pir Hasan Kabirdin will take safely to Salvation.

PIR AGA ALI ASGAR BAIG

- **39th Pir since Prophet Muhammad**
- 17th century.
- 2ND Son of Pir Mehrâb Baig
- Brother of Pir Ali Akbar Baig.

Ginân in Gûjarâti ♪♫♪
"Kâyâ mâyâ tchè din tchâr"
"This illusive world is there to last but 4 days"
written by
Pir Aga Ali Asgar Baig

In this ginân of 7 distichs written in Gûjarâti, Pir Aga Ali Asgar Baig advises the jamât not to waste time, not to live in a state of perpetual ignorance because the Day of Judgment draws near. He writes that *whoever has attained Imam's didâr in this Kaljûg, he has attained Paradise and been exempted from the 184,000 wheels of rebirth.* (verses 4-6)

His final recommendation:
"Wèlâ wèlâ thâwo, amrâpûri jâwo."
"Hasten, hasten to attain Paradise."
(Free translation. by Nargis Mawjee.)

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IMÂMAT IN PERSIA, INDIA (1845+) and EUROPE (1898+)

IMAM and PIR QÂSIM ALI - Imâmat: 1694-1730
- 43rd Imam since Hazrat Ali
- 41st Pir since Prophet Muhammad
- Ruler of Qum and Mahallat (Persia)

2 sons

IMAM and PIR ABÛL HASAN ALI - Imâmat: 1730 - 1792
- 44th Imam since Hazrat Ali
- 42nd Pir since Prophet Muhammad

PIR MIRZÂ MUHAMMAD BÂQIR
43rd Pir since Prophet Muhammad

IMAM KHALIL ALLÂH ALI II - Imâmat: 1792-1817 ← married → **PIR SARKÂR MÂTÂ SALÂMAT BIBI MARIAM KHÂTÛN - 1744 - 1832**
- 45th Imam since Hazrat Ali

44th Pir since Prophet Muhammad
Daughter of Pir Mirzâ Muhammad Bâqir

IMAM and PIR HASAN ALI SHAH - Imâmat: 1817-1881
HIS HIGHNESS THE AGA KHAN I (Persia + India)
- 46th Imam since Hazrat Ali
- 45th Pir since Prophet Muhammad
- Ruler of Qumm, Mahallat & Kirman in Persia
- Married to Princess Sarv-i Jahân Khânum, daughter of King Fateh Ali Shah of Persia.

children

IMAM and PIR ALI SHAH (SEE CHAPTER FURTHER)
HIS HIGHNESS THE AGA KHAN II - Imâmat: 1881 - 1885
- 47th Imam since Hazrat Ali.
- 46th Pir since Prophet Muhammad.
- Married to Princess Shams al-Mûlk known as Lady Ali Shah, granddaughter of king Fateh Ali Shah of Persia.

Other children

children

IMAM and PIR SULTAN MUHAMMAD SHAH (SEE CHAPTER)
HIS HIGHNESS THE AGA KHAN III - Imâmat: 1885 - 1957
- 48th Imam since Hazrat Ali (India + Europe)
- 49th Pir since Prophet Muhammad
- Succeeded by His 20-year grandson Shah Karim al-Husayni.

PIR SHÂHBÛDDIN SHAH
also known as PIR AGA SHAH KHALIL ALLÂH
47th Pir since Prophet Muh'd
Eldest son of Imam Ali Shah.

children

PRINCE ALY KHAN (See Chapter)

PRINCE SADRUDDIN AGA KHAN

PIR ABÛL HASAN SHAH
48th Pir , The infant Pir
Life span Oct. 1884 - Apr.1885

Prince Aly Khan's 3 children

IMAM and PIR MAWLANA SHAH KARIM al-HUSAYNI HAZAR IMAM
HIS HIGHNESS THE AGA KHAN IV (CHAPTER)
- 49th Imam since Hazrat Ali
- 50th Pir since Prophet Muhammad
- Succeeded His grandfather at age 20 to the Imâmat and Pirâtan in 1957.

PRINCE AMYN MUHAMMAD AGA KHAN (See Chapter)

Daughter PRINCESS YASMIN ALY KHAN (See Chapter)

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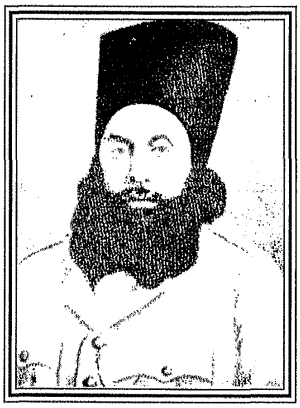
IMAM and PIR HASAN ALI SHAH HIS HIGHNESS THE AGA KHAN FIRST

- **The 46th Imam since Hazrat Ali.**
- **The 45th Pir since Prophet Muhammad.**
- Succeeded his father Imam Khalil Allâh Ali II at age 13.
- Imâmat: 1817 - 1881
- Mother: Pir Sarkâr Mâtâ Salâmat Bibi Mariam Khâtûn The 44th Pir.
- Born: 1804 in Mahallat, Persia.
- **Married** Princess Sarv-i Jahân Khânum, daughter of King Fateh Ali Shah of Persia.
- Received **the hereditary title "Aga Khan"** from the King Fateh Ali Shah of Persia.
- Imam Hasan Ali Shah's son, Aga Ali Shah, succeeded Him to the Imâmat in 1881. Imam Aga Ali Shah married Princess Shams al-Mûlk "Lady Ali Shah" who was the granddaughter of King Fateh Ali Shah of Persia.



Imam Hasan Ali Shah
H.H. The Aga Khan I
Photo from the "*Souvenir Book of The All Africa Celebrations of the Diamond Jubilee of Imam Sultan Muhammad Shah The Aga Khan, Dar es Salaam 10th August 1946" (printed in Nairobi)*

In Persia, during the reign of King Fateh Ali Shah, Imam Hasan Ali Shah was ruling the important province of Kirman, holding considerable territorial possessions in addition to those received in heritage. He ruled it with firmness and wisdom due to political intrigues and revolts by ambitious rivals. On the death of King Fateh Ali Shah in 1834, a civil war broke out in the country and Imam took up arms on behalf of the Shah's successor and was able to secure the crown of the new Shah. Then Imam left Persia in 1840 with his own army, riding over Persia and into Afghanistan and Sind where His mûrids lived. In the following years, Imam assisted the British forces in their process of military and imperial expansion north and westwards from the Punjab. During the first Afghan War in 1841-1842, Imam assisted General Nott in Kandahar and General England when he advanced out of Sind to join General Nott. In 1843-4, Imam assisted Sir Charles Napier, the British commander in the region, in his conquest of Sind,—thus preventing Afghanistan from falling into the hands of Russia and securing India against its neighbours. In Kandahar, Imam met the Ismailis living in Kabul, Badakhshan, Bukhara and Sind. Finally in 1845 Imam Hasan Ali Shah reached Bombay where he settled permanently. Imam Sultan Muhammad writes in His Memoirs that "*in 1845, when my grandfather reached Bombay, he was received by the cordial homage of the whole Khojâ population of this city and its neighbourhood.*"

Imam Hasan Ali remained a loyal friend of the British government. When King Edward VII paid his State visit to India, he was Imam's guest at The Aga Hall in Bombay.
(For more, see "Memoirs of the Aga Khan", p.181-183)

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IMAM and PIR ALI SHAH HIS HIGHNESS THE AGA KHAN II

- **47th Imam since Hazrat Ali.**
- **46th Pir since Prophet Muhammad.**
- Son and successor of Imam Hasan Ali Shah H. H. The Aga Khan First.
- Born in 1830 at Mahallat (Persia)
- Imâmat: 1881 - 1885
- **Married to:** Princess Shams al-Mûlk known as Lady Ali Shah, granddaughter of king Fateh Ali Shah of Persia.
- 3 sons: Prince Noor Shah, Pir Shâhbûddin Shah and Imam Sultan Muhammad Shah (His successor).

Imam Ali Shah
H.H. The Aga Khan II
Photo from the *"Souvenir Book of The All Africa Celebrations of the Diamond Jubilee of Imam Sultan Muhammad Shah The Aga Khan, Dar es Salaam 10th August 1946"*

Imam Ali Shah was the unique son of Imam Hasan Ali Shah and Princess Sarv-i Jahân Khânum, the daughter of king Fateh Ali Shah of Persia. He was born in 1830 at Mahallat in Persia. In his twenties His father appointed Him *Pir*. After His father passed away in 1881, He became Imam. Imam Ali Shah accepted a seat at the Bombay Legislative Council for the improvement of Muslim education in India. He established jamâtkhânâs and educational institutions for His mûrids living in India-Pakistan, Burma, East Africa, Afghanistan, Central Asia, and strongly encouraged the education of Ismaili women.

● *The Parable of the Good Fish*

Many times in His farmâns, Imam Ali Shah brings in parables (simple true stories) to illustrate the meaning of Faith. My favourite is the Parable of the Good Fish with whose help Nûsayri found God. Nûsayri was the mûrid of Hazrat Ali and a true believer.

Imam Ali Shah relates that one day, Mawla Mûrtazâ Ali came with His army across a river and asked Nûsayri:

— *Go to the river bank and call the fish by the name of Zamzamâ and ask the fish how deep is the water and where we can cross the river.*

Nûsayri went to the river and called the fish by the name of Zamzamâ. 70,000 fish by that name put their heads out of water and said to Nûsayri:

— *We all are Zamzamâ. Which Zamzamâ do you want to speak to?*

Nûsayri came back to Mawla Ali and said:

— *O Mawla! There are 70,000 fish in the river by the name of Zamzamâ. Whom should I speak to?*

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Mawlâ Ali said:
— *Go back and ask for Zamzamâ the son of Karkarâ.*

Nûsayri went back to the river and called again. 35,000 fish put their heads out. Nûsayri came back to Mawla Ali who said to him:
— *Ask for Zamzamâ the son of Karkarâ the son of Marmarâ.*

In this way Nûsayri came back 70 times before he could finally speak to the right Zamzamâ. Nûsayri said to the fish:
— *Mawla Mûrtazâ Ali wants to know from you where the waters are deep and where we can cross the river.*

The fish said:
— *O Nûsayri, don't you understand that Mawla Mûrtazâ Ali is the Lord who created the mountains, trees, rivers, humans, birds, animals, the earth and the sky? Would He not know where the waters are deep? O Nûsayri, Mawla Ali is the Lord of the worlds!*

Nûsayri came back running to Mawla Ali who asked him:

— *O Nûsayri, did the fish tell you where the waters are deep?*

Nûsayri said:
— *O Mawla, why do You ask?* ***You*** *are the Lord of the worlds!*

No sooner had Nûsayri uttered these words that Mawla Ali cut Nûsayri's head with His sword. Salmân Pâk**(*)** there present urged Mawla Ali to bring Nûsayri back to life and Mawla Ali brought Nûsayri back to life. On getting up, Nûsayri said to Mawla Ali:
— *O Mawla, You are Sahi (truly) Allâh. Any slightest doubt I may have had, has now disappeared because no One but Allâh could kill a person and bring him to life again.*

Nûsayri was again beheaded for saying these words and brought back to life. Seventy times was he beheaded, and each time Nûsayri was restored to life, he kept repeating: *'O Mawla,* ***You*** *are Sahi Allâh!'* (**)

Imam Ali Shah concludes:
O mûmins! These are not just My words. Even Shias and Sunnis agree with this. Seventy times was Nûsayri killed and brought back to life by Mawla Mûrtazâ Ali. Unbelievers saw with their own eyes Nûsayri being beheaded and restored to life, still they regarded Mawla Ali as their equal. O mûmins! Nûsayri was a haqiqati (true) mûmin. Only Ali can take and give life. **(**)**
(Source.: Farmân in Gûjarâti made by Imam Ali Shah in Bombay 1874. Manuscripts unpublished, still in manuscript form. - Free adaptation from Gûjarâti by Nargis Mawjee.)

● *Imam Ali Shah opens up the Door of His Mercy to the jamât around the world*

The following farmâns made by Imam Ali Shah are recorded in several manuscripts in Gûjarâti dated Bombay 1881 and 1884, and are still in manuscript form. A few lines are combined here and adapted from Gûjarâti:

"Mumbay jamât, Kathiawar jamât, Halat jamât, Surat jamât, Cutchh jamât, Sind jamât, Punjab jamât, Zanzibar jamât and all My other jamâts.
We are forgiving the sins of all the jamâts around the world. O mûmins, We are your Imam and Khûdâwind. There are some amongst you who go to Karbala. What is the benefit of it? I am asking to those people:

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Is Imam Husayn giving you mûlâqât there? If this is the case, then I will also accompany you... Whatever question you want to ask, ask Us. We are ready to answer. If you are embarrassed to ask in jamâtkhâna, then come to Our bungalow in Wadi. If you disobey Us and listen to mûllâhs, then who will hold your hand in the Hereafter? Be assured that We are the First and the Last. We are the Dîn and the Dûniyâ. Wherever your look, We are there. I am Imam Husayn and I am also Jesus and Moses... To give death, to give life, to give roji, all is in the hands of Ya Ali. Make rain, reach the destination, put in Heaven or Hell, all is in the hands of Ya Ali. Only true believers perceive miracles. Why do We give such clear farmâns? Because you have come into Our Presence... O jamât, whatever exists is within Us. You will remain Ours in this world and the next. We will accompany you till the origin. Moses, Jesus and others used to proclaim their love for Us... but since you recognize Ali, We are telling openly that Ya Ali is the True Lord of the worlds. We are telling in plain words, whatsoever is, is Ya Ali. The Lord of the worlds is Ya Ali and He is here sitting in front of you. Khânâvadân. Khânâvadân."

Imam Ali Shah

(Selected and combined extracts of farmâns made by Imam Ali Shah, dated Bombay 1881 and 1884. Manuscripts unpublished. Free adaptation from Gûjarâti by Nargis Mawjee.)

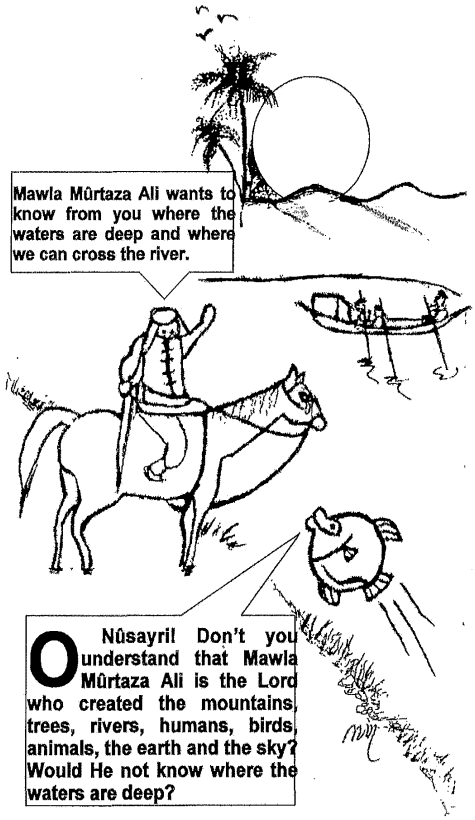
ENDNOTES

(*) For **Salmân Pâk's role in history**, see under "Hazrat Ali".

(**)About God bringing the dead back to life, compare with the Qûrân sûrâ 2:262:

- "Prophet Abraham asked the Lord:
- My Lord! Show me how You give life to the dead.
- God said: You still do not believe?
- Abraham said: Yes, but it is just to satisfy my own understanding.
- God said: Get four birds and cut them into pieces. Spread the pieces on the top of mountains and then call them. They will come flying to you and know that God is powerful and wise."

The Parable of the Good Fish


Mawla Mûrtaza Ali wants to know from you where the waters are deep and where we can cross the river.
O Nûsayri! Don't you understand that Mawla Mûrtaza Ali is the Lord who created the mountains, trees, rivers, humans, birds, animals, the earth and the sky? Would He not know where the waters are deep?

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IMAM and PIR SULTAN MUHAMMAD SHAH HIS HIGHNESS THE AGA KHAN III

- **The 48th Imam since Hazrat Ali**
- **The 49th Pir since Prophet Muhammad**
- Son and successor of Imam Ali Shah The Aga Khan II
- Born: 2 November 1877 in Karachi.
- Imâmat: 1885 - 1957
- Mother: Princess Shams al-Mûlk known as Lady Ali Shah, granddaughter of king Fateh Ali Shah of Persia. Her father's name was Nizam-ûd-Daulah.
- 3 sons: Prince Muhammad Mâhdi, Prince Aly Khan, Prince Sadruddin.
- His 20-year-old grandson Shah Karim al-Husayni, son of Prince Aly Khan, succeeded Him to the Imâmat and Pirâtan on 11th July 1957.

Imam Sultan Muhammad Shah waving to the Ismailis. Photo: Personal collection.

Imam Sultan Muhammad Shah was born in Karachi on 2 November 1877. He succeeded His father Imam Ali Shah to the Imâmat at the age of 7, in August 1885.

Fifteen days after He succeeded His father, on Friday 1st September 1885, the 7-year-old Imam Sultan Muhammad Shah made Padrâmnri at the Bombay Darkhânâ, sat on the Takht and made the following farmân:

"Jamâto! You Jamâts! Do not consider Us small. I am the descendant of the Prophet and My grandfather is Hazrat Amirûl mûminin (Hazrat Ali) and My grandmother is Khâtûn-è Janat Hazrat Bibi Fatima. I am the Light of both Hazrat Ali and the Holy Prophet. Though young in age, I am Grand ("Motâ")... Hazrat Imam Zayn al-Âbdin was also young in age but had the same power and knowledge as Mûrtazâ Ali... We give dû'â-âshish to all the jamâts, ladies, gents, older, younger, you are all My children, you are My eyes (amâri aŋkho tcho). In the dûniyâ, We show you the True Path, therefore never forget Our house. Our house is the house of ââl-è-Rasûl and We are his descendants, which is testified in the Qûrân (sûrâ 3:30)."

Imam Sultan Muhammad Shah
Bombay Darkhânâ 1st September 1885
(Source: Extract of Farmân made in Bombay on 1st September 1885. Published in *"Kalâm-è Imâm-è Mûbin"* Vol.1, p. 1-2 - Free adaptation from Gûjarâti by Nargis Mawjee.)

Again after seven days, on 8 September 1885, Imam Sultan Muhammad Shah gave didâr in the Bombay Darkhânâ where other jamâts had come from outside. During the bayat ceremony, Imam Sultan Muhammad Shah noticed that members of the jamât were in tears. Imam asked the jamât:

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Imam Sultan Muhammad Shah at the age of 7 in 1885. Photo: Kalâm-è Imam-è Mûbin vol.1.

— *"Why are you crying? What is the reason for crying?"*

The jamât replied:
— *"Ya Sahèb, we are sad because we are remembering Aga Ali Shah Dâtâr."*

Imam Sultan Muhammad Shah said:
— *"We are the Noor of Mûrtazâ Ali and We are present before the jamât... In this dûniyâ, We change the physical bodies but Our Noor is the same Noor; therefore you should consider it as one Noor. Aga Ali Shah and Our grandfather and their ancestors had the same Noor and I have the same Noor. At present, I am holding the throne of Imâmat. The Noor is always present, only Names are different. The throne of Mawla Mûrtazâ Ali is always present and will remain present till Qiyâmat. You, the jamât, there is no reason for you to be sad. We are always present ("mawjûd") with you. There is no difference between them and Me... Khânâvadân."*

Imam Sultan Muhammad Shah
Bombay Darkhânâ, 8 September 1885
(Source: Extract of Farmân made in Bombay on 8 September 1885. Published in *"Kalâm-è Imâm-è Mûbin"* Vol.1, p. 8-9. Free adaptation from Gûjarâti by Nargis Mawjee.)

Born in Karachi, Imam Sultan Muhammad Shah grew up in Poona and Bombay. He spoke fluent Persian, Arabic, Urdu, Hindi, French, English, German, Italian, Turkish. He enjoyed reading and loved sports. In His late teens He took up boxing and tennis. He was taking cycling tours through France, Germany and other European countries. After he was fifty, He took up golf. He also owned and raced horses who won numerous classic races in Europe and Western India. *"I was a pioneer of another sport in India — **hockey**"* Imam Sultan Muhammad Shah writes in His Memoirs *"which nowadays is one of the main national games of both India and Pakistan. I began to play it with my cousin and other companions of my own age in the early nineties. I encouraged interest in the game; I gave the cups; I got the Indian Army to play. Teams were built up among the various communities in Bombay, and competitions extended steadily all over India."* (Extracts from *"The Memoirs of Aga Khan"*, Cassell 1954, pp.8-12, 30-32)

On His second visit to Zanzibar in 1905, Imam Sultan Muhammad Shah turned a palace into a Sports Club & Centre for physical training with a running track and football and cricket pitches: *"I gave prizes in all sorts of competitions, from billiards to cycling. I am glad to say that my innovations proved a marked success"* Imam writes in His Memoirs. (Extracts from "The Memoirs of Aga Khan" p.79)

● In 1897, there was a catastrophic outbreak in Hong Kong and in the same year it hit Bombay. Imam explains that it was an epidemic of **bubonic plague** of disastrous proportions. The government and medical authorities in Bombay were overwhelmed by the magnitude and the complexity of the catastrophe. People were dying like flies — among them Ismailis. The 20-year-old Imam Sultan Muhammad Shah immediately took

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drastic action. He bypassed the authorities and hired the Russian scientist Professor Haffkine to develop the vaccine for the bubonic plague. Imam put freely at Professor Haffkine's disposal one of His biggest palaces and equipped it with facilities for his research and laboratory work. When the vaccine was ready, Imam says: *"I had Myself publicly inoculated, and I took care to see that the news of what I had done was spread as far as possible, as quickly as possible. My followers could see for themselves that I, their Imam, having in full view of many witnesses submitted Myself to this mysterious and dreaded process, had not thereby suffered... Among My own followers the news circulated swiftly, as I had intended it to do, that their Imam had been inoculated, and they were to follow His example. Within a short time... the death-rate from plague was demonstrably far, far lower among Ismailis than in any other section of the community; the number of new cases, caused by contamination, was sharply reduced; and finally the incidence of recovery was far higher."* (Extracts from "The Memoirs of Aga Khan" pp.36-39)

● Imam Sultan Muhammad Shah was the pioneer in the introduction of **midwifery** in India *"and long before any other Muslim community in the Middle East,"* Imam writes *"we had trained nurses for childbirth... I was able - at a time when normal conditions in these matters were terribly insanitary, - to introduce a modern outlook on childbirth, with trained midwives, not only in India and Burma but in Africa and in Syria and Iraq."* ("The Memoirs of Aga Khan" pp.188)

● In the following year, 1898, the 21-year-old Imam Sultan Muhammad Shah made His first trip to Europe as a statesman, where He was received for dinner by **Queen Victoria** at the Windsor Castle. Imam writes in His memoirs:

"She (the queen) received Me with the utmost courtesy and affability. I was knighted by the Queen at this meeting but she observed that, ***since I was a prince Myself and the descendant of many kings****, she would not ask Me to kneel, or to receive the accolade and the touch of the sword upon My shoulder, but she would simply hand the Order to Me. I was greatly touched by her consideration and courtesy. A little later I was bidden to stay the night at the Castle and dine with Her Majesty. There were several high officers of State present... After dinner... she gave me a jewelled portrait of herself, decorated with the rose of England, the thistle of Scotland, and the harp of Ireland - and the harp was in emeralds. Next morning her munshi, her Indian secretary, came to me and gave me something which the Queen had herself written in Urdu and Arabic characters."* After that, Imam left to visit His jamât in Zanzibar and East Africa. ("The Memoirs of Aga Khan", p. 46-47)

● In 1902, Imam joined Lord Curzon's Indian Legislative Council in Calcutta and in 1906 He became the Founder and President of the All-India Muslim League. He founded the **Muslim University of Aligarh** for the improvement of Muslim higher education *"a university which I hope"* Imam writes *"may rank some day with Oxford and Leipzig and Paris, as a home of great ideas and noble ideals — a university where our youth may receive the highest instruction in the sciences of the West, a university where the teaching of the history and literature of the East may not be scamped over for a mere parrot-like knowledge of Western thought, a university where our youth may also enjoy, in addition to such advantages, a Muslim atmosphere... Those words of mine, spoken fifty years ago, sum up the aspiration which I cherished from the outset on behalf of Aligarh, and which I have been happy to live to see fulfilled."* ("The Memoirs of Aga Khan" p.78)

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● Thus as a statesman, Imam Sultan Muhammad Shah constantly travelled around the world. He was able to avert a war between Egypt and Turkey and many times again He acted as a wise counsellor and mediator in international affairs. Imam's chief concern being the security of His mûrids, He worked closely with the governments in the countries where Ismailis lived. When the First World War began, Imam gave assistance to the British, making sure that Islamic countries should fight alongside the Allies. In April 1916 His Majesty King George V gave Imam Sultan Muhammad Shah **a salute of 11 guns** in recognition of His valuable services and the rank and precedence of a First-Class Ruling Prince of the Bombay Presidency for life. (Source: "The Memoirs of Aga Khan" p.142)

● Imam became President of the League of Nations which aimed at ensuring world security and peace. Imam said in His speech at the **League of Nations' Conference for the Disarmament** in Geneva on 19th February 1932: *"I am speaking here for many millions of my fellow-countrymen who place the love of peace and the repudiation of violence among the first of the human virtues. With them, the ideal of peace is no mere economic expedient; it is an element deep-rooted in their very nature. That is the spirit which it is my task to reflect in making what contribution I can to the proceeding of this Conference... Let us seize the occasion which has now called us together. Disarmament in its widest sense — the neutralisation of war, the security and peace of mankind — can and must be taken in hand. Let us go forward with it here and now..."*
(Extract of the speech made by Imam Sultan Muhammad Shah in Geneva 19 February 1932, published in K.K.Aziz *"Aga Khan III - Selected Speeches..."*, 1998, p.892-893)

● Again in 1939, when the Second World War broke out, Imam offered to the British Government both His own services and those of Prince Aly Khan in the cause of Great Britain. He addressed His mûrids and Muslims everywhere to give all possible support to Great Britain's war efforts. (G.Young, *"Golden Prince - The Remarkable Life of Prince Aly Khan"*, 1955 p.180ss)

● In 1947 the Indian Subcontinent partitioned into India and Pakistan :
"As I look back" Imam writes *"there is one memory... which gives Me the utmost satisfaction. I was Myself personally responsible for the* ***conversion to Islam of some 30,000 to 40,000*** *caste Hindus, many of them of the upper and professional classes. They had been people without a faith, and they found a faith... the great majority of these converts lived in what is now Pakistan. Had they remained Hindu they would in all probability have been involved in, and have suffered by, the mass displacement and all the other terrible and horrible happenings that accompanied Partition in 1947."* ("The Memoirs of Aga Khan" p.4-5)

● 1936-37: **Golden Jubilee celebrations** in Bombay and Nairobi. By this time Imam Sultan Muhammad had established a network of institutions around the world, with high standards of education :
"Education has always been a central theme in Islamic life, and in the life of my family" Mawlana Hazar Imam said in His speech at the State Banquet in Dacca on 19 May 2008 *"going back a thousand years, to my forefathers the Fatimid Imam-Caliphs in Egypt. My grandfather built on this tradition by founding a network of some 300 educational institutions, including the Aligarh*

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University in India. And we renewed this commitment more recently through the founding of The Aga Khan University and the University of Central Asia."

Mawlana Hazar Imam
Speech at the State Banquet in Dacca
19 May 2008

● 1946-47:**Diamond Jubilee celebrations** in India and Africa. Imam established the *"Diamond Jubilee Trust Insurance Company and the Investment Trust"* in Africa. Imam Sultan Muhammad Shah explains:

"We have put the finance of individuals and of the various communities on a thoroughly safe basis. We established an insurance company - the Jubilee Insurance - whose shares have greatly increased in value. We also set up what we called an Investment Trust, which is really a vast association of receiving money and then putting it out on loan, at a low rate of interest, to Ismaili traders and to people who want to buy or build their own houses." ("The Memoirs of Aga Khan" p.188)

● The year 1954-55 marked the **Platinum Jubilee** of Imam Sultan Muhammad Shah. 70 years of Imâmat.

Mawlana Hazar Imam explained in His address to the State banquet in Dacca 2008:

"It was on the occasion of my grandfather's Platinum Jubilee marking seventy years of Imâmat that he first invested in what became a thriving jute mill industry here. The first of those companies continues to exist and is still called 'The Platinum Jubilee Jute Mills'. The success of those early investments encouraged us to make Dacca our headquarter city when we established the first venture capital and development corporation anywhere in Pakistan in 1966. It later became one of the largest employers and biggest exporters in the country."

Mawlana Hazar Imam
Speech at the State Banquet in Dacca
19 May 2008

● **After 70 years of Imâmat, Imam Sultan Muhammad Shah concludes in 1954:**

"I must however stress that whatever part I have played in public affairs and in political developments in India and elsewhere, none of it has been my main task or duty. Since my childhood, my chief concern, my chief responsibility has been the great charge which I have inherited as Imam... My duties in this task have always been my prime concern; in all aspects — in a vast and varied correspondence, in the maintenance of countless links of personal and religious loyalty and affection — they have occupied a large part of every day of my life. Everything else that I have done or striven to do, enjoyed or suffered, has been of necessity secondary... ("The Memoirs of Aga Khan ", p. 4-5)

The past seventy years have witnessed steady, stable progress on the part of the Ismailis wherever they have settled.... And now, in spite of all the vast political shifts and changes which the world has undergone, I think it may reasonably be claimed that the lot of the Ismailis in general throughout the world is a fairly satisfactory one; wherever they are settled their communities compose a happy, self-respecting, law-abiding, and industrious element in society. In matters of social reforms, I have tried to exert my influence and authority sensibly and progressively. I have sought to encourage the emancipation and education of women. In my grandfather's and my father's time the Ismailis were

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far ahead of any other Muslim sect in the matter of the abolition of the strict veil, even in extremely conservative countries. I have absolutely abolished it; nowadays you will never find an Ismaili woman wearing the veil. Everywhere from the first I have encouraged girls' schools, even in regions where otherwise they were completely unknown. I say with pride that my Ismaili followers are, in this matter of social welfare, far in advance of any other Muslim sect. No doubt it is possible to find individuals equally advanced, but as a body, I am convinced that our social conditions — education for both boys and girls, marriage and domestic outlook and customs, the control over divorce, the provision for children in the event of divorce, and so forth —are far ahead."

Imam Sultan Muhammad Shah
(Extracts from "The Memoirs of Aga Khan" p.186-188)

● After Imam Sultan Muhammad Shah passed away in 1957, Mawlana Hazar Imam made the following **farmân to the London jamât on 26 July 1957**:

"My dear spiritual children,
This is a sad and very happy occasion for Me. I see you for the first time since My beloved grandfather departed this world physically. You have lost the finest Imam we have had and I have lost a grandfather who was more devoted than any grandfather a man has ever had. I hope you do not think that because He is not physically with us that He won't watch over you. In My time, I will do everything in My capacity to be worthy of and to see that the community lives very well and that the welfare of the community, I will see, is set on the lines My grandfather had set for you. At the same time, this is the most happy occasion for Me; I see you as an Imam for the first time and I give you My best paternal, maternal blessings. Khânâvadân, Dû'â Âshish."

Mawlana Hazar Imam
Extract of farmân to the London jamât
26 July 1957

ENDNOTES FOR RECORD ONLY

1897: Imam Sultan Muhammad Shah married Shâhzâdi Begum, daughter of Aga Jângi Shah. No children.
1908: Imam married Theresa Magliano (d. 1925), the mother of Prince Muhammad Mâhdi and Prince Aly Khan.
1929: Imam married Andrée Joséphine Carron, the mother of Prince Sadruddin Aga Khan.
1944: Imam married Yvette Labrousse known as Mâtâ Salâmat Om Habibeh The Begum Aga Khan. She passed away in 2000 at age 94. No children.

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PRINCE ALY KHAN

- 13 June 1911 - 12 May 1960
- Son of Imam Sultan Muhammad Shah and Theresa Magliano
- 3 children: Prince Karim Shah, Prince Amyn Muhammad, Princess Yasmin.

Prince Aly Khan was born on 13 June 1911 in the Olympic city of Turin in Italy. He grew up in France, Switzerland and England. He spoke perfect Oxford English, fluent French, Italian and Arabic. He studied Law in England and trained for the Barreau under Charles Romer, the best chancery lawyer in England. He became a pilot at a young age. He joined the Allied Armies during the World War II and *"won the admiration of all by his bravery under fire"*. He became Chairman of the United Nations' Peace Observation Committee and in 1958 he became Pakistan's ambassador to the United Nations. He was also a young and successful businessman who owned the finest race horses and won many classic races in Europe and other parts of the world. Frequently sent on mission by his father, he visited the Ismailis around the world, even in remote areas, taking keen interest in the jamât's progress and well-being.

A memorable experience in his childhood, he told his biographer Gordon Young, was the day his parents took him for the first time to the London Zoo. He was 5 or 6 years old. They showed him around the Monkey House and the Parrot House and *"...we went into the Lion House which was very crowded at the time, and suddenly one of the lions gave a roar. I must have bolted from the spot in great alarm for that was the last my parents saw of me for a couple of hours. They spent the rest of that afternoon at the Zoo desperately hunting to find me. In the end I think they decided never to take me to Zoo again!"*
(Source: Interview with Gordon Young *"Golden Prince - The Remarkable Life of Prince Aly Khan"* London 1955, p.185-6)

Questioned about his philosophy of life, he replied: *"I would say that if I have learned anything from life, it is that the greatest satisfaction comes from kindness to other people. That doesn't necessarily mean giving money, it may mean just showing them consideration."*
(G.Young, "Golden Prince..." p.167)

- In 1939, when the Second World War broke out, the 28-year-old Prince Aly Khan immediately offered his assistance and services to the British Allied Forces. He joined the French Legion, one of the toughest fighting forces in the world with its cavalry division in Egypt and the Middle East. In 1940 he joined the Royal Wiltshire Yeomanry Regiment, becoming Lieutenant-colonel in 1944. In the same year, he joined the Allied forces landing in the South of France with the United Sates' 7th Army, serving as a liaison-officer with the rank of Captain.

For his wartime services Prince Aly Khan received from General Devers the *"US Army Bronze Star for tireless energy, marked endeavour and constant willingness to undertake any task regardless either of its hazards or its irksomeness."*
(G.Young, "Golden Prince..." p.78-79)

From the French Government, he received both: the *Légion d'Honneur* and the *Croix de Guerre* with palms, which is the highest distinction a soldier can receive for exceptional service during wartime. The citation he received from the French was

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signed by General de Gaulle and General Juin. It reads: *"Aly Khan, Lieutenant-Colonel of the British Army... during the period from August 15, 1944 until March 1945, frequently sent on missions to the front, he won the admiration of all by his bravery under fire and complete disregard of danger, by his intelligence, tact and character, and he was thus able to render the highest possible service to the Allied Armies."* (G.Young, "Golden Prince..." p.78-79)

● In 1958 he became Pakistan's Ambassador to the United Nations, and as the Chairman of the UN's Peace Observation Committee, Prince Aly Khan said in his address to the Council of Islamic Affairs in New York 1958:

"On the plane of ideals and morals, we find in Islam and the Qûrân, a perennial source of inspiration and guidance. One of the basic teachings of this faith is Divine Unity and the oneness of humanity. The Qûrân says: 'And your God is One God. This your community is one community. All people are a single nation.' (*) If we, the people of the Islamic Republic of Pakistan, are to remain loyal and obedient to the commandments of our faith, we have no choice but to cast away all thoughts of East and West, of Asian, American or European and of all those barriers which alienate man from man, people from people, so that we may join together to promote universal brotherhood under God. I thank you."

Prince Aly Khan
New York 27 May 1958

(Source: Extract of the speech made by Prince Aly Khan to the Council of Islamic Affairs in New York on 27 May 1958, entitled *"Islam, the Religion of Equality"*. - Published in the "Ismaili Crescent" 14 June 1970 Issue, Liberty Press, Dar es Salaam)

(*) Qûrân sûrâ 21:92-93: *"All these religions were a single Religion... but they cut off one from another."*/ Qûrân sûrâ 2:213: *"Mankind was one single nation."*

Prince Aly Khan being decorated by General Catroux. Photo: G.Young *"Golden Prince..."* p.64

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PRINCE SADRUDDIN AGA KHAN

- 17 January 1933 - 12 May 2003
- Son of Imam Sultan Muhammad Shah and Andrée Joséphine Carron.
- Graduated from Harvard University in 1954.
- United Nations' High Commissioner for Refugees.
- Founder and Chairman of Alp Action, the International Corporate Funding Programme for the Alpine Environment.
- Founder and President of the Bellerive Foundation and the *"Groupe de Bellerive"* in Geneva.
- Great collector of Islamic art.

In May 2003 Mawlana Hazar Imam sent a **Tâlikâ** to His jamât world-wide, explaining how admirable His uncle Prince Sadruddin was. Mawlana Hazar Imam writes:

'It is with the deepest sadness that I inform My jamât of the passing away of My beloved uncle Prince Sadruddin, at Boston, on the 12th of May 2003. The jamât will recall Prince Sadruddin's many years of service to humanitarian causes through the United Nations and in other capacities. He will be particularly remembered for his role as the United Nations' High Commissioner for Refugees, where his services were required in many countries, including areas in which the jamât was resident. Thereafter he became Assistant to the Secretary General in post-conflict rehabilitation in crisis areas, one of which was Afghanistan. Prince Sadruddin was also engaged in areas of personal interest, but of global importance, or of particular significance to the Ûmmâh. He was deeply concerned about the quality of the environment in which we live, just as he was a highly respected and knowledgeable collector of Islamic art. Prince Sadruddin maintained an abiding interest in the jamât's progress and well-being, and for which he extended strong and generous support to the Imâmat. It is a source of pride and happiness to Me that My uncle's collection of Islamic art will be an important part of the new museum I am founding in Toronto."

Mawlana Hazar Imam opened The Aga Khan Museum on 12 September 2014 in Toronto. The *Bellerive Room* in the Museum displays a part of Prince Sadruddin's Islamic art collection.

Prince Sadruddin was the first to visit the Ismaili school girls of *The Mohammedi Girls' Academy* in Pakistan 1959 and to sign in their Visitors' Book. Photo: Visitors' Book.

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IMAM and PIR MAWLANA SHAH KARIM al-HUSAYNI HAZAR IMAM HIS HIGHNESS THE AGA KHAN IV

- **The 49th Imam since Hazrat Ali**
- **The 50th Pir since Prophet Muhammad**

- Born in Geneva, Switzerland.

- Eldest son of Prince Aly Khan and Joan Yarde-Buller Princess Taj-ud-Dawlah, daughter of Lord Churston.

- On 11th July 1957, at the age of 20, He succeeded His grandfather Imam Sultan Muhammad Shah to the Imâmat and Pirâtan.

- **11th July 2017 marked the Diamond Jubilee of Mawlana Hazar Imam, His 60 years of Imâmat!** During this special year, Mawlana Hazar Imam has been visiting His jamât around the world. Mawlana Hazar Imam said to the jamât:
"I am always with My jamât, every day, every minute, every second, I am always with My jamât. So I want you to remember that because My children are always with Me, ALWAYS. Day and night, winter, autumn, summer, every season of the year and every place in the world, they are always with Me."

Traduction française
"Je suis toujours avec Mon jamât, chaque jour, chaque minute, chaque seconde, Je suis toujours avec Mon jamât. Donc Je veux que vous vous en souveniez car Mes enfants sont toujours avec Moi, TOUJOURS. Jour et nuit, hiver, automne, été, chaque saison de l'année et chaque endroit au monde, ils sont toujours avec Moi." (trad. libre, Booni, Chitral, Pakistan, 9 December 2017.)

Letter

11th July 2017 - 11th July 2018

Our Beloved Mawlana Hazar Imam,

May it please Khûdâwind.

To write about You, Beloved Hazar Imam, was an impossible task to do. There are not enough words to describe Your accomplishments for the jamât and for the dûniyâ during Your 60 years of Imâmat — almost 61 now in a couple of weeks.

As Khûdâwind's uncle Prince Sadruddin said to the Ismailis in January 1978 in Mombasa : "We are fortunate to be able to have the guidance, the advice of the young, able and so international Imam as the present Imam Shah Karim al-Husayni, someone who has an understanding for the challenge of the 1980's and who can be relied upon to give the Ismaili community the guidance which it needs in this particular day and age."

We are indeed very fortunate to have You, Beloved Hazar Imam. You placed us above all Your priorities, held our hands and guided us till we became strong, prosperous and happy. To You we owe all we have.

Khûdâwind, please accept our sincere thanks and gratitude for Your Kindness, Blessings and Mercy. Also we thank You with all our heart for granting us Your Didâr during Your memorable Diamond Jubilee. To know that You are always with us, that we are never alone, is all that matters.

P.S.: Hope Khûdâwind will take at least one day off after His intense set of journeys around the world this year.

Humbly,

Nargis Mawjee
Khûdâwind's spiritual child

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PRINCE AMYN MUHAMMAD AGA KHAN

Prince Amyn Muhammad Aga Khan is the son of Prince Aly Khan and Princess Taj-ud-Dawlah, and the younger brother of Mawlana Hazar Imam. During the Second World War he and his brother spent their childhood in Nairobi, Kenya, and then studied at Le Rosey School in Switzerland. After highschool they went to Harvard University.

In August 1954, Prince Amyn Muhammad and Prince Karim Shah aged 17 and 18 toured the East African jamât, bringing greetings and blessings from their grandfather Imam Sultan Muhammad Shah. Their ADC Madatali Mawjee, my father, writes:

"Both beloved Princes performed all the religious ceremonies and completed all the announcements in Darbâr and performed marriages and engagements most magnificently throughout the tour and visited so many places day by day with such energy that we, all the personal staff, were surprised by the way the Princes handled the tour... working from morning till midnight. On our return journey back to Mombasa on the 20th, the day of departure, Prince Karim saw my book which was on the table and asked me 'How many off-duty hours are you going to write in there?' and I replied 'Even during few hours of sleep, Your Highnesses have been thinking of next day's programme' — and it was truly so."

After graduating from Harvard, Prince Amyn Muhammad joined the United Nations, Department of Economic and Social Affairs, and since 1968 he governs many of the principal development projects undertaken by Mawlana Hazar Imam around the world. Mawlana Hazar Imam spoke with admiration of His family members during the darbâr held on Imâmat Day at Lisbon Portugal 1998, and one of His family members Mawlana Hazar Imam said "***is Prince Amyn*** (jamâti applause) *whose time and talent and thought and creativity have been responsible for many of the exceptional projects that have been developed over the past years. And in many ways he exemplifies the true spirit of service in Islam. He seeks no recognition. And this is an opportunity for Me to give him that recognition in front of My jamât.*" (jamâti applause)

Again in His address at the historic opening ceremony of *The Aga Khan Museum* and *The Ismaili Centre* in Toronto on 12 September 2014, Mawlana Hazar Imam praised Prince Amyn Muhammad in front of the large audience, saying:
*"It is with My deepest admiration that I thank the person whose guiding hand has been so important at every stage of this project, a member of **My** family, **My brother**."* (audience ovation)

Photos: Personal collection

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PRINCESS YASMIN ALY KHAN

Featured in 2005 as *"one of the 10 people who improve the world we live in"* by the Impact Award Magazine, Princess Yasmin is the daughter of Prince Aly Khan and Rita Hayworth. She graduated from the Bennington College in Vermont where she majored in music.

In 1981, her mother was diagnosed with Alzheimer's disease. Witnessing the ravage the disease can cause on the central nervous system, Princess Yasmin felt the need of bringing public's awareness of it. She became Vice-president of the Alzheimer's Disease and Related Disorders Association. She raised large funds for research in that domain. Today she is President of Alzheimer's Disease International which she helped found in 1985. *"I don't know if a cure will be found in my lifetime"* she said in an interview *"but I will be involved for my life. It is my mission."* ■

Princess Yasmin and her brother Prince Amyn Muhammad arriving at the inauguration of the new faculty of medicine of the Aga Khan University in Karachi.
Photo: Point de Vue Images du Monde, 6 May 1983 No.1814 p.2

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ANNEXES

Annex 1:
- **A specimen of the *Ghat Pât-ni Dû'â* written by Pir Sadardin (1300-1416 AD) p.128-134**
- **The Genealogical Chart of the Imams since Creation p.134a -161**

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- **Shûkarwâri Bîj in the ginâns p.174**
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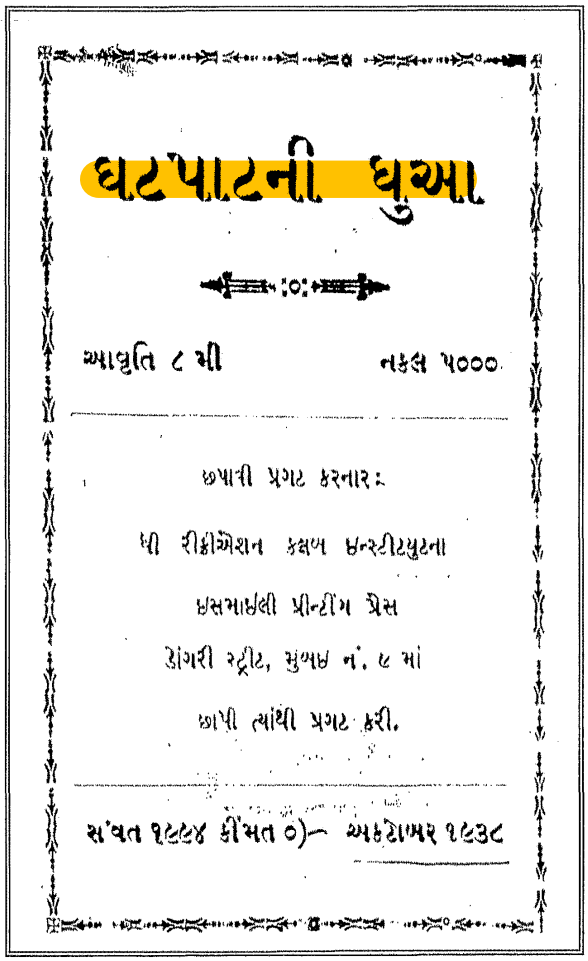
Specimen of our previous *"Ghat Pât-ni Dû'â"*
FRONT COVER OF THE DÛ'Â BOOK

Printed in Gûjarâti by *The Recreation Club Institution-nâ*
IsmailI Printing Press
Mumbai October 1938 (Sawant calendar 1994)



ઘટપાટની દુઆ

:o:

આવૃત્તિ ૮ મી નકલ ૫૦૦૦

છપાવી પ્રગટ કરનાર:

ધી રીક્રીએશન ક્લબ ઇન્સ્ટીટ્યુટના

ઇસમાઇલી પ્રીન્ટીંગ પ્રેસ

ડોંગરી સ્ટ્રીટ, મુબઇ નં. ૯ માં

છાપી ત્યાંથી પ્રગટ કરી.

સંવત ૧૯૯૪ કીંમત ૦)— ઓકટોબર ૧૯૩૮

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ANNEX 1

ANNEX 1

A Specimen of the "*Ghat Pât-ni Dû'â*" composed by Pir Sadardin.
The Genealogy of the Imams since Creation
Reduced 70%

12

(૧૨)

કાએમ પાયા, સ્વામીજીનું નામ શ્રી અલખ નીરંજન નીરાકાર, નામ નીમ સુન સાન નાન જ્ઞાન નુર તેજ કમલ તત્વ પ્રેમતત્વ આપે મન આપે ધ્યાન કરતવંગ. હો સ્વામીજીઃ હક સચ્ચા હુયઐન્દાહ કાએમ પાયા ફરમાન શાહ પીર જો શાહ તોજે દરગાહમે કબુલકર મૌલાના આગા સુલતાન મહમદ શાહ દાતાર હાજર ઇમામ.

(એતરો પડીને સુજદો દીજે પોએ હીબ પઢજે.)

તોલો તોલો તકસીરદાર બંદો સીર તા પા ગુનેહગાર, યા શાહ તું બક્ષિએ બક્ષણહાર પીર તો દુઆ પડે, બંદો તો વેનતી કરે, સચ્ચો શાહ તો કબુલ કરે ફરમાન શાહ પીર જો વચન.

(એતરો ચપને તસબી પંડતે રખી હીબ પઢજે.)

સચ્ચો વચન સુણહાન અલ્લાહ, શુકરન લીલ્લાહ, વલ હમદોલીલ્લાહ, વ લા ઇલાહા ઇલલ્લાહ અલ્લા હો અકબર વ લા હૌલ વલા કુવત ઇલ્લાહ બીલ્લાહ હીલ અલીયુલ અઝીમ, રહીમ, કરીમ,

13

(૧૩)

કસીમ, હઝરત બુઝરગ, પાક પરવરદીગાર દેલમ્હ દેશ, માનખા વેશ, બંડ એરાક, સતોતેર પાત્ર અડતાલીસમો ઇમામ, દસમો નકલંકી અવતાર મૌલાના આગા સુલતાન મહમદશાહ દાતાર.

(સીજદો દીજે, પોએ વીસનાપુરી અને શાહાજી પુરીયું પઢજે.)

(વીસનાપુરી.)

હક યા શાહા.

ત્રણ ફરમ મધે સ્વામીજીના અવતાર પાત્ર પરવરતન્તે.

(૧) શ્રી અહુણાદ (૨) અહુણાદથી અલખ
(૩) અલખથી નામનીલ (૪) નામનીલથી અનિલ
(૫) અનિલથી સુન (૬) સુનથી સાન
(૭) સાનથી નાન (૮) નાનથી જ્ઞાન
(૯) જ્ઞાનથી નુર (૧૦) નુરથી તેજ
(૧૧) તેજથી જળ (૧૨) જળથી કમળ
(૧૩) કમળથી અદબુધ (૧૪) અદબુધથી જાંગ
(૧૫) જાગથી તંતવ (૧૬) તંતવથી પ્રેમ તંતવ
(૧૭) પ્રેમ તંતવથી આદ પુરૂષ; આદ પુરૂષ

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(૧૪)

નાભ ચક્રથી ઘયેા બ્રહ્મા, શ્રી અહુણાદ આદ, અવીગત આદ.

(૧) શ્રી હવ (૨) કવ (૩) ધરમ (૪) કેશવ (૫) તવણાદ (૬) ઉતરા (૭) હરીતક (૮) પરૂરવા (૯) અંત અતીત (૧૦) પ્રેમરૂખ વંશ શ્રી મચ્છ [૧]

શ્રી મચ્છના મનાએક (૧) અજમેર (૨) અગરસેન (૩) એછાઉત (૪) હરેસ્પત (૫) અસુઅમીતર (૬) પૈાતર (૭) પડવીર (૮) વંશ શ્રી કેારવા [૨]

શ્રી કેારવા ભીસરીયાત (૯) દીખીયાત (૧૦) પ્રજાપત (૧૧) અગરસેન (૧૨) કદીમ (૧૩) દેાએલ (૧૪) વંશ શ્રી વારાહ [૩]

શ્રી વારાહનાં કેશવ (૧૫) અન્નીવંશ (૧૬) અસાવ (૧૭) ઉનસ (૧૮) અલીફત (૧૯) ગેાતમ (૨૦) અંતઃ (૨૧) હરીતક (૨૨) વંશ શ્રી નરસીંહ [૪]

શ્રી નરસીંહના મનાએક (૨૩) કઉચક (૨૪) રેપક (૨૫) કેશવકણ (૨૬) કેશવ રૂખ (૨૭) વંશ શ્રી વાએમન [૫]

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(૧૫)

શ્રી વાએમનના માનધાતા (૨૮) પ્રથમીજએ (૨૯) એશરીન (૩૦) જવ લગન (૩૧) વંશ શ્રી ફરસીરામ [૬]

શ્રી ફરસીરામના રૂગ (૩૨) તુગ (૩૩) જુજેઆત (૩૪) કુંભ (૩૫) અલીફ (૩૬) અજેપાલ (૩૭) દશરથ (૩૮) વંશ શ્રી રામ [૭]

શ્રી રામના પદમ (૩૯) જશવદણ (૪૦) વીરપાર (૪૧) વાસુદેવ (૪૨) વંશ શ્રી કૃષ્ણજી કાન [૮]

શ્રી કાનના પરીક્ષત (૪૩) જનમેજય (૪૪) સેસાનંદ (૪૫) સતાનંદ (૪૬) સ્વસ્થાન (૪૭) બુધ્ધસ્થાન (૪૮) વીણવછરાજ (૪૯) વંશ શ્રી બુદ્ધ [૯]

શ્રી બુદ્ધના શીશ (૫૦) સામ (૫૧) સલામ (૫૨) મલકાન (૫૩) એસલામ (૫૪) હારૂન (૫૫) સમઉન સફા (૫૬) અદનાન (૫૭) માઅદ (૫૮) નીઝાર (૫૯) મુદર (૬૦) એલીઆસ (૬૧) મુધરક (૬૨) ખુઝેમા (૬૩) કીનાને (૬૪) નઝર (૬૫) માલેક (૬૬) ફહર (૬૭) ગાલેબ (૬૮) લુએ

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(૬૯) કઅબ (૭૦) મુરે (૭૧) કીલાબ (૭૨) કુસે
(૭૩) અબદુલ મુનાફ (૭૪) અબુ હાશમ (૭૫)
અબદુલ મુતલબ (૭૬) અબુ તાલબવલી (૭૭)
વંશ શ્રી શાહા મૌલા મુરતઝા અલી [૧૦]

(શાહાજી પુઠીઉં.)

વચન અબુ તાલબ વલી

૧ હક મૈાલાના શાહ અલી
૨ હક મૈા૦ શાહ હુસેન
૩ હક મૈા૦ શાહ ગ્રએનુલઆબદીન
૪ હક મૈા૦ શાહ મહમદ બાકર
૫ હક મૈા૦ શાહ જાફર સાદક
૬ હક મૈા૦ શાહ ઇસમાઇલ
૭ હક મૈા૦ શાહ મહમદ બીન ઇસમાઇલ
૮ હક મૈા૦ શાહ વફી અહમદ
૯ હક મૈા૦ શાહ તકી મહમદ
૧૦ હક મૈા૦ શાહ રબી અબ્દલ્લાહ
૧૧ હક મૈા૦ શાહ મહેદી મહમદ
૧૨ હક મૈા૦ શાહ કાયેમ
૧૩ હક મૈા૦ શાહ મનસુર
૧૪ હક મૈા૦ શાહ મોએજ

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(૧૭)

૧૫ હક મૈા૦ શાહ અજીજ
૧૬ હક મૈા૦ શાહ હાકમ અબુ અલી
૧૭ હક મૈા૦ શાહ જાહેર અલી
૧૮ હક મૈા૦ શાહ મુસ્તનસીરબિલ્લાહ
૧૯ હક મૈા૦ શાહ નીઝાર
૨૦ હક મૈા૦ શાહ હાદી
૨૧ હક મૈા૦ શાહ મોહતદી
૨૨ હક મૈા૦ શાહ કાહેર
૨૩ હક મૈા૦ શાહ અલ્લા જીકરીયા સલામ
૨૪ હક મૈા૦ શાહ અલ્લા મહમદ
૨૫ હક મૈા૦ શાહ બુદ જલાલુદીન હસન
૨૬ હક મૈા૦ શાહ અલાઉદીન મહમદ
૨૭ હક મૈા૦ શાહ રૂકનુદીન બુરશાહ
૨૮ હક મૈા૦ શાહ શમસદીન મહમદ
૨૯ હક મૈા૦ શાહ કાસમશાહ
૩૦ હક મૈા૦ શાહ ઇસલામશાહ
૩૧ હક મૈા૦ શાહ મહમદ બીન ઇસલામશાહ
૩૨ હક મૈા૦ શાહ મુસ્તનસીરબિલ્લાહ
૩૩ હક મૈા૦ શાહ અબ્દસલામ
૩૪ હક મૈા૦ શાહ ગરીબ મીરજા

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(૧૮)

૩૫ હક મૌ૦ શાહ ભુદરઅલી
૩૬ હક મૌ૦ શાહ મુરાદ મીરજા
૩૭ હક મૌ૦ શાહ ગુલબીકારઅલી
૩૮ હક મૌ૦ શાહ નુરદીન અલી
૩૯ હક મૌ૦ શાહ સયદ ખલિલીલ્લાહઅલી
૪૦ હક મૌ૦ શાહ નીઝાર
૪૧ હક મૌ૦ શાહ સૈયદઅલી
૪૨ હક મૌ૦ શાહ હસનઅલી
૪૩ હક મૌ૦ શાહ કાસમઅલી
૪૪ હક મૌ૦ શાહ અબુલહસનઅલી
૪૫ હક મૌ૦ શાહ ખલિલીલ્લાહઅલી
૪૬ હક મૌ૦ શાહ હસનઅલી
૪૭ હક મૌ૦ શાહ આગા અલીશાહ દાતાર
૪૮ હક મૌ૦ શાહ આગા સુલતાન મહમદશાહ દાતાર, હાજર જેમેજો ધણી, વારે કેરો પુરખ મીરેવો, ઇમામ, હાદીયુલ મહેદી સાહેબલ અમર, આગા સુલતાન મહમદ શાહ દાતાર, અબુત કરોડીયું તારબુહાર હાજર જેમેજો ધણી, બીસે અમર પુહીઆ શાહ તોજે દરગાહમેં કબુલ કર, મૌલાના આગા સુલતાન મહમદશાહ દાતાર.

(૧૯)

(ચુગીદો બીજો.)
(પંજપાટી.)

અલી અલ્લાહ.

અલ્લાહુમ્મા યા મૌલાના અંતઃસલામ, વ મીનકસ સલામ, વ એલયક યરજઉસ સલામ, વ એલયક અલકૂમ સલામ, હઝીન રબ્બના બીસ સલામ, વઅદખીલના દારસ સલામ, તબારકતા રબ્બના વ તાલૈતા યા ઝુલજલાલ વલ ઇકરામ.

(બેતરો સભની પાછમે પઢજો.)

"બે ફઝલેકા રહમત બિકુન" યા મૌલાના–૧
"લુતફ વ કરમ કુન" યા મૌલાના— ૨
"લાહોલ વલા કુવ્વત ઇલ્લા બીકા" યા મૌલાના–૩
"ઝુદ ઝુદ, બ ફરીયાદ બેરસ" યા મૌલાના–૪

(વેલ પંજપાટીજી.)

અલ્લાહુમ્મા, યા સૈયદી મિનકા મદદી વ એલયક મીઅતમદી ઇયાકા નઅબુદો વઇયાકા નસ્તઇન યા અબલ ગૌસ, અગિસની યા અલી અદરિકની બે લુતફેકલ ખફી, સવાબી રહેમતી

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The Genealogy of the PIRS since Prophet Muhammad
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(૨૮)

હરિશ્ચંદ્ર તુર પીધા, તેમ નવે કરોડસું રાજા જુજે-
સહણુ તુર પીધા, તેમ બારે કરોડસું સતગુર
પીર સદરદીન તુર પીધા, તેમ અણુત કરોડસું ગુર
પીર હસન કબીરદીન તુર પીધા, એ તુર પીસે એ
ગુર સોનાનાં કાંકણુ હાથે કરી ઉઠાડસે, જીવડાના
સુતક ટાળશે. અણુતમાંહે તારસે એ ગુર પીર
હસન કબીરદીન સાથ લઈ અમર અમરાપુરી
પહોંચાડસે, હક સચ્ચા હયઝીન્દાહ કાએમ પાયા
ફરમાન શાહ પીર.

(એતરો પઢી પેલ પીઆલીઉ રકાબીમેં હોએ સે સભે
બરે ને ચેાજે.)

ધુઆ દીયેા અમો પીઆલેજી અલ્લા મરેહેઆ.

(૧૮) ઈશ્વર બ્રહ્મા મહેશ્વર ગેાવિંદ અમો બર્યા
ત્યાં બેઠા સાહેબ તુરે તુર રચ્યા રીખીસર દેવતા
કરોડ સંપુર્ણ બેઠા, હોએ તુર, હોએસે તુર,
અવ્વલ અલી આખર અલી સેા તુરે તુર અલી,
ત્રણુ દેવતા કલાસું સમાણુ; તે કળા પશ્ચિમ
સ્થાને બંડ એરાક, કહેકપુર નગરી, ત્યાં બેઠા
સાહેબ નીરંજન નીરાકાર, તે ગુરજીએ હાથ દીધા
એ ગુરજીએ ચાર જગત તાર્યા, અબીજલ મેામને

(૨૯)

સંપુર્ણ ભર્યા, હક સચ્ચા હયઝીન્દાહ કાએમ પાયા,
શાહ તેાજે દરગાહમેં કબુલ કર, મૈાલાના આગા
સુલતાન મહમદશાહ દાતાર હાજર ઈમામ.

(એતરેા પઢી સુઝીદેા દીણું, પેાએ મીરે જમાયકે ચેાજે.)

ધુઆ દીયેા પંજતનપાક સાહેબજી અલ્લાહ મરેહેઆ.

હજરત નબી મહમદ મુસ્તફા રસુલ સલલ્લાહેા
અલયહે વસલ્લમ, હજરત મૈાલા મુરતઝા અલી,
બીબી ફાતમતુજ ઝેાહરા જન્નતુલ આતુન, હજરત
ઈમામ હસન, હજરત ઈમામ હુસેન, પંજતન
પાકેજી ધુઆજી વેનતી બીસે અમર પુરીઆ શાહ
તેાજે દરગાહમેં કબુલ કર, મૈાલાના આગા સુલ-
તાન મહમદ શાહ દાતાર.

(સુઝીદેા દીજે.)

(પેાએ ધુઆ ગત પીરકે દીણી તેમે પીરજીકે પુઠીઉ
પઢણીઉ.)

૧ પીર અવ્વલ નબી મહમદ મુસ્તફા રસુલ-
સલલ્લાહેા અલયહે વ આલેહી વસલ્લમ
૨ પીર ઈમામ હસન
૩ પીર કાસમ શાહ.

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ANNEX 1

ANNEX 1

A Specimen of the "*Ghat Pât-ni Dû'â*"
composed by Pir Sadardin.
The Genealogy of the PIRS since Prophet Muhammad
Reduced 70%

(૩૦)

૪ પીર જફર શાહ
૫ પીર જઓનુલ આબદીન
૬ પીર અમીર આહમદ
૭ પીર સતગુર નુર
૮ પીર ઇદ્રિ ઇમામદીન
૯ પીર મહમદ મનસુર
૧૦ પીર ગાલબદીન
૧૧ પીર અબદલ મજીદ
૧૨ પીર મુસ્તનસિરબિલ્લાહ
૧૩ પીર અહમદ હાદી
૧૪ પીર હાસમ શાહ
૧૫ પીર મહમદ શાહ
૧૬ પીર બાહાસુદ શાહ
૧૭ પીર ખેહેાણદીન
૧૮ પીર બાલકદીન
૧૯ પીર અબદલ મેામનીન
૨૦ પીર ઇસલામદીન
૨૧ પીર સોલેહદીન
૨૨ પીર સલાહદીન
૨૩ પીર શમસદીન

(૩૧)

૨૪ પીર નસીરદીન
૨૫ પીર શાહબુદીન
૨૬ પીર સદરદીન
૨૭ પીર હસન કબીરદીન
૨૮ પીર તાજદીન
૨૯ પીર પંધીઆત જવાંમરદી
૩૦ પીર હઓદર અલી
૩૧ પીર અલાઉદીન
૩૨ પીર કાસમ શાહ
૩૩ પીર નસીર મહમદ
૩૪ પીર બાબા આગા હાસમશાહ
૩૫ પીર મહમદ ઝમાન
૩૬ પીર બાગા અજીઝ
૩૭ પીર મેહેરાણ બેગ
૩૮ પીર અલી અકબર બેગ
૩૯ પીર આગા અલી અસગર બેગ
૪૦ પીર મીરઝા શાહ હસનઅલી
૪૧ પીર મીરઝા શાહ કાસમઅલી
૪૨ પીર આગા શાહ અબદલ હસનઅલી
૪૩ પીર મીરઝા મહમદ બાકર

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composed by Pir Sadardin.
The Genealogy of the PIRS since Prophet Muhammad
Reduced 70%

(૩૨) 32

૪૪ પીર સરકાર માતા સલામત
૪૫ પીર આગા શાહ હસનઅલી
૪૬ પીર આગા અલીશાહ દાતાર
૪૭ પીર આગા શાહ ખલીલીલ્લાહ
૪૮ પીર અબલ હસનશાહ
૪૯ કુલ પીરેંને પીર મૌલાના આગા સુલતાન મહમદશાહ દાતાર, હાજર હોમેંને ધણી.

યા રબ્બ, હકકે ઉનદો ગુલે ગુલશને બતુલ બકશીએ મારા, બ ફાતેમાં, દુખતરે રસુલ, ધુઆ ગત પીરેંકે રસાડણજી વેનતી ખીસે અમર પુઠીઆ, શાહ તોજે દરગાહમેં કબુલ કર, મૌલાના આગા સુલતાન મહમદ શાહ દાતાર.

(સુગ્રીદો દીજે.)

ધુઆ દીચો ગત પીરેંજો, બાગ્યુરે, ચૌલીઆ અંખીયા સીતેર સો સો હુસેની, એક લાખ ચોવીસ હજાર પએગંબર, ગત જુમલેજે રહેંકે રસાડણજી વેનતી, ખીસે અમર પુઠીઆ શાહ તોજે દરગાહમેં કબુલ કર, મૌલાના આગા સુલતાન મહમદ શાહ દાતાર.

(૩૩) 33

(સીજરો દીજે પોએ ચોજે) તસબી કરો પંજતન પાકજી. (પંજતન પાકેજી તસબી કરી સીજરો દીને સીજરેમેં દીચ પડજે.)

૧ દીચો સીજરો, અલ્લાહ મરેહેબા અલી મહમદ ગત જુમલેજી મુશકીલ આસાન કરે.

૨ દીચો સીજરો, અલ્લાહ મરેહેબા સાહેબ સબજો કાંગરો કબુલ કરે.

૩ દીચો સીજરો, ત સાહેબ ગુર પીરજો બોલ મથે કરે.

૪ દીચો સીજરો, ત સાહેબ રાહીયે દરગાધએ કે દર પહોંચાએ, દીદાર નસીબ કરે.

૫ દીચો સીજરો, ત સાહેબ બાર ગુરજે ઔલાદજે કલામમેં સગ વીજે.

૬ દીચો સીજરો, ત સાહેબ અન્ન પાણીજે લાંડારમેં બરકત વીજે.

૭ દીચો સીજરો, ત સાહેબ કરજીઅનતા કરજ લાએ કરજીઅનજે કારસાજ થીએ.

૮ દીચો સીજરો, ત સાહેબ દીનજા દુસ્મનુ દફે કરે.

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ANNEX 1

The Chart

Genealogy of the Imams since Creation
based on
the *Ghat Pât-ni Dû'â*
written by Pir Sadardin 1300 - 1416

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THE GENEALOGY OF THE IMAMS SINCE CREATION
based on the *Ghat Pât-ni Dû'â*
written by Pir Sadardin (1300 - 1416 AD)

presented by Nargis Mawjee

"The learned, however, know that the world cannot be without the Imam even for a moment, because if it is, the earth with its population will instantly perish."

Imam al-Mûstansir bi'llâh II

(Farmân in *"Pandiyât-i Javânmardî or Advices of Manliness"* transl. from the Persian by W.Ivanow, Leiden, Brill 1953, p.31.)

"The creation of the world, the sending of the prophets, the revelation of the sacred books, all these were intended in order that humanity could know Him (Lord Ali)... In another place (of a hadith), it is said that "if there was no Ali, We would not have created you (Muhammad)... It suffices to know that in every epoch or a millennial period of time, there is and always was a manifestation of God from the time of Adam and even before Adam. It is present even now in the world, as it was said to you."

Pir Shâhbûddin Shah
1851 - 1884
Brother of Imam Sultan Muhammad Shah

(Combined extracts from *his book Risâla dar Haqîqat-i Dîn or True Meaning of Religion"* transl. from Persian by W.Ivanow, chap.5 on 'Marifat', paragr. 25 & 45)

THE HEREDITARY LINE OF IMÂMAT SINCE CREATION

PERIOD OF THE 3 KARANS

IMAM SHRI AHÛNRÂD
(Ahûmrâd in Sanskrit means "Primordial")
IMAM ALAKH
IMAM NÂMNIL
IMAM ANIL
IMAM SÛN
IMAM SÂN
IMAM NÂN
IMAM GNÂN
IMAM NOOR
IMAM TEJ
IMAM JAL
IMAM KAMAL
IMAM ADBÛD
IMAM JÂG
IMAM TANTAW
IMAM PREM TANTAW
IMAM ÂD PÛRÛSH

Our previous Ghat Pât-ni Dû'â gives 17 names of Imams who lived in this period of the 3 Karans.

PERIOD OF THE 3 KARANS
1 Karan = 33 million earth years

IMÂMAT IN INDIA

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PERIOD OF THE 4 KALAPS
1. Jaèlâ Kalap
2. Faèlâ Kalap
3. Arajâ Kalap
4. Kaliphâ Kalap
IMAM SHRI HAW Direct descendent of Âd Pûrûsh
IMAM KAW Son & successor of Imam Haw
IMAM DARAM Son & successor of Imam Kaw
IMAM KÈSHAW Son & successor of Daram
IMAM TAUNRÂD Son & successor of Kèshaw
IMAM ÛTRÂ Son & successor of Imam Taunrâd
IMAM HARITAK 1st Son & successor of Imam Ûtrâ
IMAM PARÛRWÂ Son & successor of Imam Haritak
IMAM ANT ATIT Son & successor of Imam Parûrwâ
IMAM PRÊMRÛKH Samkhâwati
Son of Imam Ant Atit
and father of Imam Shri Machh, His successor.
Imam Prèmrûkh married
Our previous Dû'â gives 10 names of Imams who lived in this period of the 4 Kalaps.
FOLLOWED BY THE PERIOD OF THE 4 KALAPS
1 Kalap = 4,320,000,000 earth years according to ginans
IMÂMAT IN INDIA
COMMENCEMENT
OF THE 4 JÛGS ① IMAM-KING SHRI MACHH AWATÂR
1. KARTÂ JÛG 1ST PERIOD
Duration of the 1st Period: 432,000 years:
● Son and successor of Imam Prèmrûkh according to our previous Dû'â.
● 1st AWATÂR (manifestation) of God in the Kartâ Jûg whose Imâmat marked the commencement of the Kartâ Jûg.
For more on Imam Shri Machh, see page 15.
IMAM AJMÈR
● Direct descendent of Imam Shri Machh
● Father of Imam Agarsèn, His successor.
IMAM AGARSÈN Son of Imam Ajmèr
IMAM ÈCHHÂ-ÛT Son of Imam Agarsèn
IMAM BARISPAT Son of Imam Èchhâ-Ût
IMAM ASÛ-A-MITR Son of Imam Barispat
IMAM PAUTAR Son of Imam Asû-A-Mitr
IMAM PADWIR Kamalwati
● Son of Imam Pautar
● Father of Imam Shri Korabh, His successor.
Imam Padwir married
FOLLOWED BY THE 4 JÛGS
1 Jûg = 432,000 earth years according to ginâns
1. KARTÂ JÛG : composed of 4 periods of 432,000 years each (4 x 432,000 years)
2. TRÈTÂ JÛG: composed of 3 periods of 432,000 years each.
3. DÛÂPÛR JÛG: composed of 2 periods of 432,000 years each.
4. KALJÛG is the final age in which we presently live. Duration: 1 period of 432,000 years.

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KARTÂ JÛG
2nd PERIOD
Duration:
432,000 years

② IMAM-KING SHRI KORABH AWATÂR

- 2ND Awatâr (manifestation) of God whose Imâmat marked the entry into the 2nd period of the Kartâ Jûg.
- Son of Imam Padwir and Kamalwati.

IMAM DIKHIÂT
- Direct descendent of Imam Shri Korabh according to our previous Dû'â.
- Father of Imam Prajâpat

IMAM PRAJÂPAT Son and successor of Imam Dikhiât
IMAM AGARSÈN II Son and successor of Imam Prajâpat
IMAM QADIM Son and successor of Imam Agarsèn II
IMAM DOÈL ←→ Padamamwati
- Son and successor of Imam Qadim.
- His son Shri Wârâh succeeded him to the Imâmat

Imam Doèl married

KARTÂ JÛG
3rd PERIOD
Duration:
432,000 years

③ IMAM-KING SHRI WÂRÂH AWATÂR

- 3RD Awatâr (manifestation) of God whose Imâmat marked the entry into the 3rd period of the Kartâ Jûg.
- Son and successor of Imam Doèl.

IMAM KHATRIWANS
- Direct descendent of Imam Shri Wârâh
- Father of Imam Asâw

IMAM ASÂW Son and successor of Imam Khatriwans
IMAM ÛNAS Son and successor of Imam Asâw
IMAM KHALIFAT Son and successor of Imam Ûnas
IMAM GAUTAM - Son and successor of Imam Khalifat. Not to be confused with Gautama Buddha.

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IMAM ANT Son and successor of Imam Gautam
IMAM HARITAK II ⟷ Chamdhâwati
- Son and successor of Imam Ant.
- His son Shri Narsih succeeded him to the Imâmat.

Imam Haritak II married

4TH & FINAL PERIOD OF THE KARTÂ JÛG.

Duration of the 4th Period: 432,000 years

④ IMAM-KING SHRI NARSIH AWATÂR

- Son and successor of Imam Haritak II
- 4th Awatâr (manifestation) of God whose Imâmat marked the commencement of the 4th & final period of the Kartâ Jûg.

IMAM KAUCHAK
- Direct descendent of Imam-King Shri Narsih
- Father of Imam Rèpak

IMAM RÈPAK Son and successor of Imam Kauchak
IMAM KÈSHWADHAN Son and successor of Imam Rèpak
IMAM KÈSHAWRÛKH ⟷ Linâwati
- Son and successor of Imam Kèshwadhan
- His son Shri Wâèmanr succeeded him to the Imâmat.

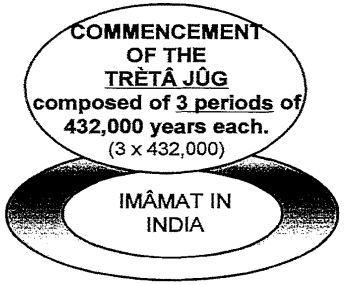
Imam Kèshawrûkh married

TRÈTÂ JÛG
1st Period
Duration of the 1st Period: 432,000 years

⑤ IMAM-KING SHRI WÂÈMANR AWATÂR

5th Awatâr (manifestation) of God.
- Son and successor of Imam Kèshawrûkh.
- His Imâmat marked the commencement of the first era of the Trètâ Jug.

IMAM PRATMIJIYÈ Direct descendent of Imam Shri Wâèmanr



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IMAM ÈSHRIN Son and successor of Imam Pratmijiyè.
IMAM JAWLAGAN Son and successor of Imam Èshrin — Rankâwati

Imam Jawlagan married

2ND PERIOD OF THE TRÈTÂ JÛG

Duration of the the 2nd Period: 432,000 years

⑥ IMAM-KING SHRI FARSIRÂM AWATÂR

- Son and successor of Imam Jawlagan
- 6th Awatâr of God whose Imâmat marked the entry into the 2nd era of the Trètâ Jûg.

IMAM NÛG
Direct descendent of Imam-King Shri Farsirâm
IMAM JÛJAY-ÂT Son and successor of Imam Nûg
IMAM KÛMB Son and successor of Imam Jûjay-Ât
IMAM ALIF Son and successor of Imam Kûmb
IMAM AJAYPÂL Son and successor of Imam Alif
IMAM-KING DASHRAT — Kaushalâwamti

- Son and successor of Imam Ajaypâl.
- His son Shri Râm succeeded Him to the Imâmat and kingdom.

Imam Dashrat married

3RD AND FINAL PERIOD OF THE TRÈTÂ JÛG
Duration of the 3rd period: 432,000 years

⑦ IMAM-KING SHRI RÂM AWATÂR

- Son of Imam Dashrat and His successor to the Imâmat
- 7th Awatâr whose Imâmat marked the entry into the 3rd and final era of the Trètâ Jûg.

IMAM JASHWATAN

- Direct descendent of Imam-King Shri Râm
- Father of Imam Wirpâr.

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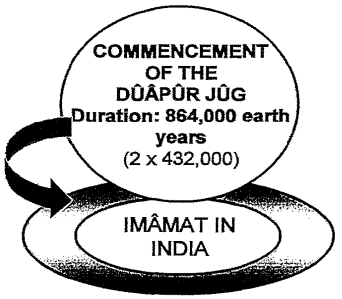
IMAM WIRPÂR Son and successor of Imam Jashwatan
IMAM-KING WÂSÛDÈW ←→ Dèwaki
- Son and successor of Imam Wirpâr.
- His son Shri Krishnâ (or Kân) succeeded Him.

Imam-King Wâsûdèw married

DÛÂPUR JÛG

⑧ IMAM-KING SHRI KRISHNÂ (or SHRI KÂN) AWATÂR

- Son and successor of Imam-King Wâsûdèw.
- 8th Awatâr of God whose Imâmat marked the commencement of the Dûâpûr Jûg.



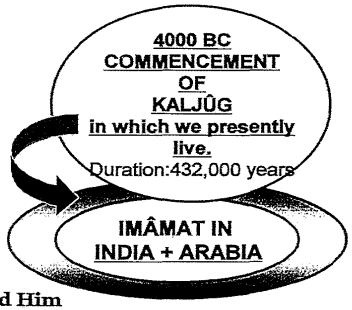
IMAM JÂNMÈJÈY Direct descendent of Imam Shri Krishnâ according our previous Dû'â.
IMAM SÈSÂNAND Son and successor of Imam Jânmèjèy
IMAM SATÂNAND Son and successor of Imam Sèsânand
IMAM SAWASTHÂN Son and successor of Imam Satânand
IMAM BOUDHSTHÂN Son and successor of Imam Sawasthân
IMAM KING WINWAJRÂJ ←→ Karnâwati
- Son and successor of Imam Boudhsthân.
- His son Shri Boudh (Hazrat Honayn) succeeded Him.

Imam-King Winwajrâj married

KALJÛG 4000 BC

⑨ IMAM-KING SHRI BOUDH AWATÂR known in Arabia as HAZRAT HONAYD

- Son and successor of Imam Winwajrâj according to our previous Dû'â.
- 9th Awatâr of God whose Imâmat marked the entry into KALJÛG 4000BC.
- Father of Prophet Adam
- Imam Shri Boudh's grandson Seth (Shish), son of Prophet Adam, succeeded Him to the Imâmat and kingdom. Through Seth (Shish), the line of Imâmat continued.
- Shri Boudh must not be confused with Gautama Buddha-Sidhârtâ who lived from 560-480 BC!



PROPHET ADAM (biblical & qûrânic)

- Son of Imam Shri Boudh and the 1st Rasûl-Prophet during Kaljûg (continued next page)
- Not to be confused with Imam Adam, the First Primordial Adam about whom H.Ali speaks in His farmân on p.65!

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PROPHET ADAM (biblical & qûrânic) ← married → **EVE (BIBI HAWÂ)**

- 1st Rasûl-Prophet of Allâh at the commencement of Kalîûg.
- Not to be confused with Imam Adam, the 1st Primordial Adam H.Ali speaks about on / p.65
- This Prophet Adam was the son of Imam-King Shri Boudh (Hazrat Honayd)
- Born in India 4000 BC
- Prophet Adam came with his father to Arabia in 4000 BC

COMMENCEMENT OF KALJÛG 4000 BC Imâmat in India, Mesopotamia, Arabia

See story on pages 31-32: Imam Jâfar al-Sâdiq explains how Prophet Adam received the Divine Call in India, brought from there the white stone (not black) to Arabia where he built the Kaaba.

Adam and Eve's 3 sons

IMAM-KING SETH (SHISH)
- 3rd son of Adam & Eve
- Grandson of Imam Shri Boudh whom he succeeded to Imâmat and kingdom.
- Through Seth (Shish), the line of Imâmat continued.

HÂBIL (Biblical Abel)

KÂBIL (Biblical Cain)

IMAM ÛKNÛKH I (biblical ENOCH I)
- Son and successor of Imam Seth.
- Not be confused with Imam Hermes i.e. the biblical Enoch II

IMAM KENAN (biblical)
Son and successor of Imam Ûknûkh I

IMAM MAHALALEEL (biblical)
Son and successor of Imam Kenan

IMAM JARED (biblical)
Son and successor of Imam Mahalaleel

IMAM HERMES *TRISMEGISTUS, "THE THRICE GREAT"* (bibl. ENOCH II)
- Son and successor of Imam Jared.
- Great-grandfather of Prophet Noah.
- See Imam Hermes' Grand Declaration on page 36-37

SEE

IMAM METHUSELAH (Biblical)
Son and successor of Imam Hermes and father of Imam Lemek

IMAM LEMEK (biblical LAMECH)
- Father of Prophet Noah.
- His grandson Sâm (biblical Shem) succeeded Him to the Imâmat. Through Sâm, the line of Imâmat continued.

IMÂMAT IN GREECE/EUROPE & MESOPOTAMIA

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PROPHET NOAH (ar. Nabi Nûh) (qûrânic & biblical)
- 2nd Rasûl-Prophet of Allâh during Kaljûg.
- Son of Imam Lemek and father of Imam Sâm (biblical Shem).

Prophet Noah's 3 sons

IMAM SÂM (biblical SHEM) | **HAM** | **JAPHETH**
- Son of Prophet Noah
- Grandson of Imam Lamech whom he succeeded to the Imâmat. Through Sâm, the line of Imâmat continued. His name 'Sâm' is in our previous Dû'â.
- He helped his father Noah in his prophetic mission.

IMAM SALÂM
- Direct descendent of Imam Sâm (biblical Shem)
- His name 'Salâm' is in our previous Dû'â.
- His son Malkân-è Salâm (biblical king Melchizedek) succeeded Him to the Imâmat.

IMAM MALKÂN-è SALÂM (biblical KING MELCHIZEDEK)
- ± 2000 BC
- Son and successor of Imam Salâm.
- His name 'Malkân-è-Salâm' is in our previous Dû'â.
- Father of Prophet Abraham
- His grandson Ismaël (biblical Ishmaël) succeeded Him to the Imâmat and kingdom.

IMÂMAT IN ARABIA & MESOPOTAMIA ± 2000 BC

PROPHET ABRAHAM (qûrânic & biblical) (2000 BC)
- 3rd Rasûl-Prophet of Allâh during Kaljûg
- Son of Imam Malkân-è Salâm (the biblical king Melchizedek to whom Prophet Abraham was remitting his dasond - See on page 42.)

Prophet Abraham's 2 sons

IMAM-KING ISMAËL (qûrânic & biblical ISHMAËL)
1st son of Prophet Abraham
Mother: Hagar
(Continued...)

ISAAC (biblical & qûrânic)
2nd son of Prophet Abraham
Mother: Sarah
(Continued...)

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IMAM-KING ISMAËL (Biblical ISHMAËL)
(Qûrânic & biblical)
- 1st son of Prophet Abraham
- Grandson of Imam Malkân-è Salâm (king Melchizedek) and his successor to the Imâmat and kingdom.
- Through Ismaël (Ishmaël) the line of Imâmat continued.
- He helped his father Abraham in his prophetic mission.
- According to the Bible, Ishmaël had 12 princes and few daughters. (Bible, Gn.17:20-21)
- Not to confuse him with Imam Ismail son of Jâfar al-Sâdiq (8th century AD) whose followers are THE ISMAILIS.

ISAAC (biblical & qûrânic) whose descendance included Prophet Moses, King David, King Solomon, Joseph.

JACOB (son of Isaac)

LEVI
Descendant of Jacob.

PROPHET MOSES 13th century BC
4th Rasûl-Prophet of Allâh
Imam Sultan Muhammad said that *"Moses was a very knowledgeable man giving lectures to the people; 40 camels were needed to carry his books. One day he was giving a lecture and a man from the crowd asked him: is there anybody more knowledgeable than you?"* (See farmân, story & references on pages 49-50)

See

IMÂMAT IN EGYPT, ARABIA, PALESTINE MESOPOT. 13TH C. BC

IMAM KHIDR (pronounced KHIZR) (qûrânic)
- Father of Imam Hârûn (biblical Hârûn)
- See farmân made by Imam Sultan Muhammad Shah on p. 49-50 explaining how Prophet Moses received knowledge from Hazrat Khidr.
- See also farmân made by Imam Alâ Muhammad on page 83 who speaks about Hazrat Khidr's Imâmat.

See

IMAM HÂRÛN (qûrânic & biblical AARON)
- His name 'Hârûn' is in our previous Ghat Pât-ni Dûâ.
- Son of Imam Khidr
- He helped Moses in his prophetic mission in Egypt & Palestine.
- It was about Him that Prophet Muhammad said : *"Ali is to me what Aaron was to Moses, but after me there will be no prophet."* (*"The Memoirs of Khan"* p.178)

Imam Hârûn's 4 sons

IMAM ELEAZAR (biblical)
- Successor of Imam Hârûn
- 3rd son

NADAB
ABIHU
ITHAMAR

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Annex 1/ Genealogy of the Imams since Creation - THE CHART FROM p.134-157 143
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IMÂMAT IN PALESTINE, EUROPE, MESOPOT. 3 BC
IMAM SHAMÛN al-SAFÂ, "SHAMÛN THE PURE" (BIBLICAL SIMON PETER or SIMON BAR KEPHA)
● Shamûn is the Arabic name for Simon. Al-Safâ = The Pure
● Direct descendent of Imam Hârûn according to our previous Dûʿâ (See Annex 1 p.129 for the Dûʿâ).
● See also farmân by Hazrat Ali on p.65 speaking of Simon Peter's Imâmat. See also Imam Shamûn al-Safâ's own farmâns on p. 56 and His didâr on Mount Tabor.
● The St.Peter's Basilica in Vatican City was named after him.
● He helped Jesus in his prophetic mission
Imrân b. Mathân
2 daughters
MARIAM (VIRGIN MARY) According to the Qûrân and the Bible, Mariam was from the family of Imam Hârûn. (Qûrân, s. 19:28/ Bible Luke 1:5)
ELIZABETH (ASHBÂ) Mother of John The Baptist
PROPHET JESUS
● 5th Rasûl-Prophet of Allâh
● Son of Mariam & Joseph
● 3 BC - 30 AD
● Imam Sultan Muhammad Shah said that "Jesus was in love with the Truth (haqiqat). As a result, he was able to to attain union with God." See farmân made in 1899 in Dar es Salaam, on p.61.
JOHN THE BAPTIST
● Son of Elizabeth
● Cousin of Jesus
● A very knowledgeable man who had converted many people. About his wisdom, see Imam Alâ Muhammad's farmân on page 83 and in the Qûrân 19:12-15.
See
IMÂMAT IN ARABIA & MESOPOTAMIA
IMAM ÂDNÂN
● Direct descendant of Imam Shamûn al-Safâ according to our previous Dûʿâ. All His successors' names are also given in the Dûʿâ.
● Powerful ruler in Northern Arabia, known as the traditional ancestor of the Northern Arabs.
IMAM MAAD married to Mûânâ
Son and successor of Imam Âdnân.
+ 5 children
IMAM NAZÂR or NIZÂR I married to Saudâ
Son and successor of Imam Maad
+ 3 children
IMAM MÛDAR married to al-Riâb
Son and successor of Imam Nazâr

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Annex 1/ Genealogy of the Imams since Creation - THE CHART FROM p.134-157 144

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IMÂMAT IN ARABIA + MESOPOT. (continued)

- **+ 1 child** — **IMAM ELIÂS married Laylâ**
  Son and successor of Imam Mûdar.
- **+ 2 children** — **IMAM MÛDRIK married Salmâ**
  Son and successor of Imam Eliâs
- **+ 1 child** — **IMAM KHÛZAYMÂ married Barra**
  Son and successor of Imam Mûdrik
- **+ 2 children** — **IMAM KINÂNÂ married Barra**
  Son and successor of Imam Khûzaymâ.
- **+ 3 children** — **IMAM NAZÂR II married Ikrischa**
  - **Son and successor of Imam Kinânâ.**
  - **Founder of the Qûraysh tribe in Mecca. It was about Him that Prophet Muhammad said, when he was proudly speaking of his ancestral descent: *"We are the sons of al-Nazâr b. Kinânâ"*.** (Encycl. of Islam, "Ibn Hazm", p.798)
- **+ 2 children** — **IMAM MÂLIK married Gandala**
  Son and successor of Imam Nazâr.
- **IMAM FIHR married Layla**
  Son and successor of Imam Mâlik.
- **+ 4 children** — **IMAM GÂLIB married Atika**
  Son and successor of Imam Fihr
- **+ 4 children** — **IMAM LÛVAY married Mawlija**
  Son and successor of Imam Gâlib.

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IMÂMAT IN ARABIA & MESOPOTAMIA (continues)
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+ 8 children
IMAM KÂ'B married Maschijja
Son and successor of Imam Lâvay.
+ 2 children
IMAM MÛRRÂH married Hind
Son and successor of Imam Kâ'b.
+2 children
IMAM KILÂB married Fatima
Son and successor of Imam Mûrrâh.
Imam Kilâb's sons
IMAM QÛSAY married Hobba
Son and successor of Imam Kilâb.
ZUHRAH
in whose descendance
was Amina bint Wahâb,
the mother of Prophet Muhammad
Imam Qûsay's children
IMAM ABD al-MANÂF
● Son and successor of Imam Qûsay.
● Powerful ruler in Mecca.
ABD al-OZZÂ
ASSÂD B. ABD al-OZZÂ
+10 children
IMAM HÂSHIM married Salmâ b.Amr
● Son and successor of Imam Abd al-Manâf
● Powerful ruler in Mecca. He had introduced the two big trade caravan journeys a year of which the Qûrân s.106 bears testimony: one journey in summer to Syria, one journey in winter to Yemen, which could number thousands of camels.
KHÛWAYLID B. ASSÂD
BIBI KHADIJÂH b. KHÛWAYLID
(wife of Prophet Muhammad)
+ 10 children
IMAM ABD al-MÛTTÂLIB married Fatima bint Amr
● Son and successor of Imam Hâshim.
● 496 - 578 AD
● Mother: Salmâ bint Amr.

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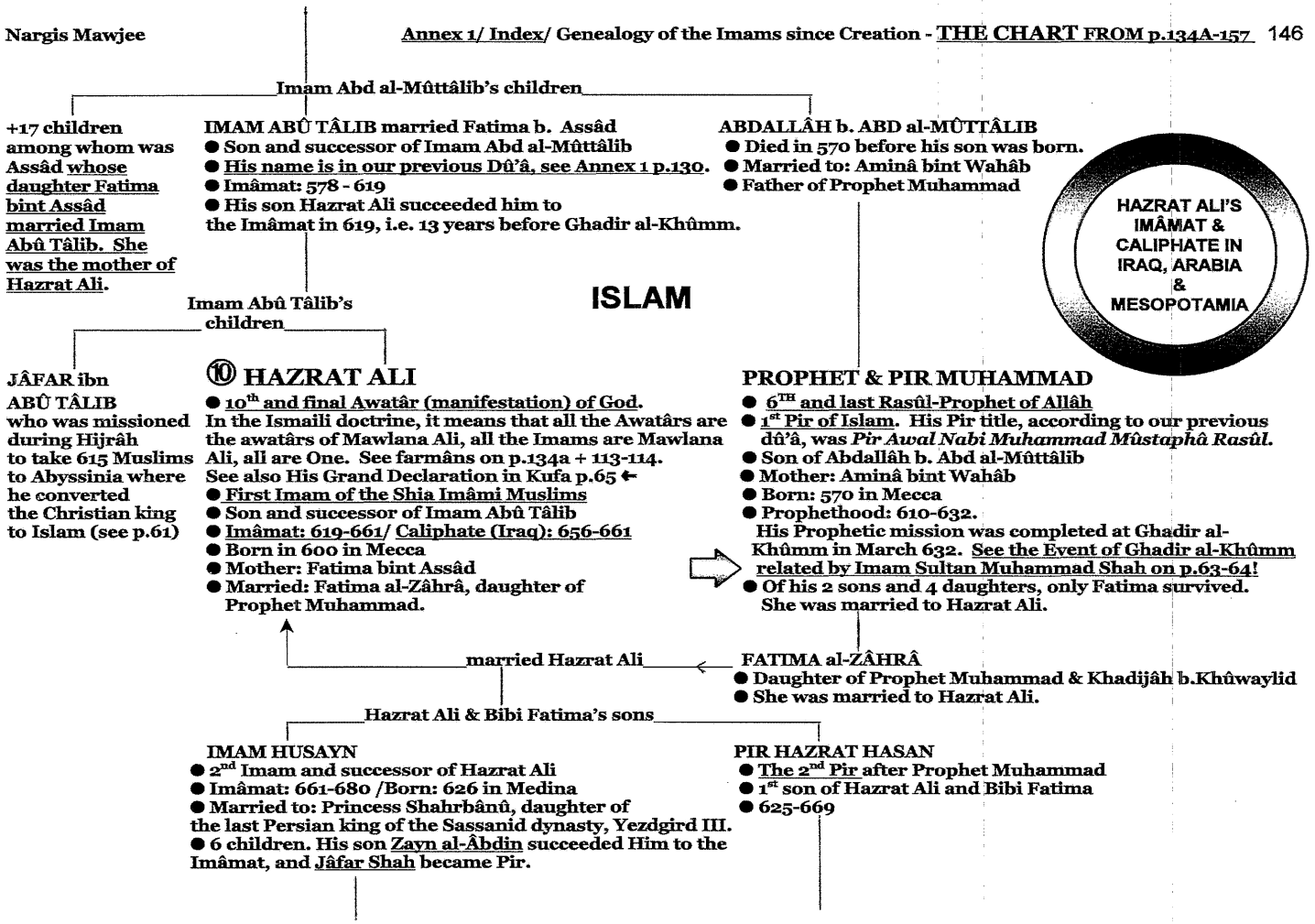
Imam Abd al-Mûttâlib's children
+17 children among whom was Assâd whose daughter Fatima bint Assâd married Imam Abû Tâlib. She was the mother of Hazrat Ali.
IMAM ABÛ TÂLIB married Fatima b. Assâd
● Son and successor of Imam Abd al-Mûttâlib
● His name is in our previous Dû'â, see Annex 1 p.130.
● Imâmat: 578 - 619
● His son Hazrat Ali succeeded him to the Imâmat in 619, i.e. 13 years before Ghadir al-Khûmm.
ABDALLÂH b. ABD al-MÛTTÂLIB
● Died in 570 before his son was born.
● Married to: Aminâ bint Wahâb
● Father of Prophet Muhammad
HAZRAT ALI'S IMÂMAT & CALIPHATE IN IRAQ, ARABIA & MESOPOTAMIA
ISLAM
Imam Abû Tâlib's children
JÂFAR ibn ABÛ TÂLIB who was missioned during Hijrâh to take 615 Muslims to Abyssinia where he converted the Christian king to Islam (see p.61)
⑩ HAZRAT ALI
● 10th and final Awatâr (manifestation) of God. In the Ismaili doctrine, it means that all the Awatârs are the awatârs of Mawlana Ali, all the Imams are Mawlana Ali, all are One. See farmâns on p.134a + 113-114. See also His Grand Declaration in Kufa p.65 ←
● First Imam of the Shia Imâmi Muslims
● Son and successor of Imam Abû Tâlib
● Imâmat: 619-661/ Caliphate (Iraq): 656-661
● Born in 600 in Mecca
● Mother: Fatima bint Assâd
● Married: Fatima al-Zâhrâ, daughter of Prophet Muhammad.
PROPHET & PIR MUHAMMAD
● 6TH and last Rasûl-Prophet of Allâh
● 1st Pir of Islam. His Pir title, according to our previous dû'â, was Pir Awal Nabi Muhammad Mûstaphâ Rasûl.
● Son of Abdallâh b. Abd al-Mûttâlib
● Mother: Aminâ bint Wahâb
● Born: 570 in Mecca
● Prophethood: 610-632. His Prophetic mission was completed at Ghadir al-Khûmm in March 632. See the Event of Ghadir al-Khûmm related by Imam Sultan Muhammad Shah on p.63-64!
● Of his 2 sons and 4 daughters, only Fatima survived. She was married to Hazrat Ali.
married Hazrat Ali
FATIMA al-ZÂHRÂ
● Daughter of Prophet Muhammad & Khadijâh b.Khûwaylid
● She was married to Hazrat Ali.
Hazrat Ali & Bibi Fatima's sons
IMAM HUSAYN
● 2nd Imam and successor of Hazrat Ali
● Imâmat: 661-680 /Born: 626 in Medina
● Married to: Princess Shahrbânû, daughter of the last Persian king of the Sassanid dynasty, Yezdgird III.
● 6 children. His son Zayn al-Âbdin succeeded Him to the Imâmat, and Jâfar Shah became Pir.
PIR HAZRAT HASAN
● The 2nd Pir after Prophet Muhammad
● 1st son of Hazrat Ali and Bibi Fatima
● 625-669

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2 sons of Imam Husayn

IMAM-PIR ZAYN al-ÂBDIN
- 3rd Imam since Hazrat Ali
- 5th Pir since Proph. Muhammad
- Son of Imam Husayn

PIR JÂFAR SHAH
- 4th Pir since Prophet Muhammad
- Son of Imam Husayn

PIR QÂSIM SHAH
- 3rd Pir since Prophet Muhammad
- Son of Hazrat Hasan

+ 14 children

IMAM MUHAMMAD al-BÂQIR
- The 4th Imam since Hazrat Ali
- Son and successor of Imam Zayn al-Âbdin.
- Imâmat: 713 - 732

+ 7 children

IMAM and PIR JÂFAR al-SÂDIQ
- The 5th Imam since Hazrat Ali
- The 6th Pir since Prophet Muhammad. His Pir title was "Pir Amir Ahmad" (see our previous Dû'â Annex 1)
- Son and successor of Imam Muhammad al-Bâqir
- Imâmat: 732 - 765
- His eldest son Ismail succeeded Him to the Imâmat.

SEPARATION

IMAM ISMAIL
- The 6th Imam since Hazrat Ali
- Son and successor of Imam Jâfar al-Sâdiq
- Imâmat: 765 - 775 (Imâmat in Hind, India)
- Born: in Medina in 749
- Imam Ismail's followers are the Shia Imami Ismaili Muslims in short THE ISMAILIS.
- His son Muhammad b. Ismail succeeded Him to the Imâmat.
- Imam Ismail must not be confused with Imam Ishmaël i.e. the biblical Ishmaël who was the son of Prophet Abraham, 2000 BC.

IMAM AND PIR MUHAMMAD b. ISMAIL
- 7th Imam since Hazrat Ali. Imâmat: 775 - 813 (India)
- 7th Pir since Prophet Muhammad.

Known in India as "Pir Satgûr Noor" (see our previous Dû'â)

Mûsâ al-Kâzim (d. 799)
Half-brother of Imam Ismail.
Founded the Ithnâ'âshâri sect.
Ithnâ'âshâris believe in 12 Imams in all. Their 12th Imam, Muhammad, disappeared in 874.

Imam Ismail's Imâmat in India 8th century

See the ginân "*Mansamjâni*" by Pir Shams on page 68-69 about Imam Ismail who lived in Hind India where He occupied the Throne of Imâmat during 10 years and converted numerous Hindus to Islam. His son Muhammad b. Ismail also lived in India.

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Imam Muhammad b. Ismail's 2 sons

IMAM WAFI AHMAD
- 8th Imam since Hazrat Ali
- Imâmat: 813-827
- Was succeed by His son Taqi Muhammad.

PIR INDRA IMÂM al-DIN
- 8th Pir since Prophet Muhammad
- 768-817
- Must not be confused with Indra Imâm al-Din (Seyyed Imam Shah) who was the son of Pir Hasan Kabirdin (15th c.)

IMAM TAQI MUHAMMAD
- 9th Imam since Hazrat Ali
- Imâmat: 827 - 840

PIR MUHAMMAD MANSÛR (788-856)
- 9th Pir since Prophet Muhammad.
- Son of Pir Indra Imam al-Din.

2 sons

Muhammad Seyyed al-Khayr whose daughter married ——→

IMAM RAZI al-DIN ABD ALLÂH
- 10th Imam since Hazrat Ali
- Imâmat: 840 - 881

PIR GÂLIB al-DIN (835-927)
- 10th Pir since Prophet Muhammad
- Son of Pir Muhammad Mansûr

IMAM-CALIPH MUHAMMAD al-MÂHDI
- 11th Imam since Hazrat Ali (Imâmat: 881-934)
- 1st Fatimid Caliph
- Son of Imam Razi al–Din Abd Allâh.
- FOUNDER OF THE FATIMID CALIPHATE IN NORTH AFRICA IN 909 (Algeria+Tunisia).
- Built the capital city al-Mâhdiyyâ on the eastern coast of Tunisia. The City is still called al-Mâhdiyyâ.
- Imâmat: 881-934/ Caliphate: 909-934

PIR ABD al-MAJID (912-1006)
- 11th Pir since Prophet Muhammad.
- Son of Pir Gâlib al-Din. Became Pir at age 7. Lived 94 years up to the Imâmat of Mawlana al-Hâkim.
- His son Pir Mûstansir bi'llâh became the 12th Pir.

IMAM-CALIPH al-QÂIM
- The 12th Imam since Hazrat Ali.
- The 2nd Fatimid Caliph (N. Africa).
- Son and successor of Imam Muhammad al-Mâhdi.
- Imâmat & Caliphate: 934 - 946.
- Born in 893 in Salamiyya (Syria).
- Built the city of al-Muhammadiyyâ (modern al-Masila) in North Africa.

IMÂMAT IN SYRIA

IMÂMAT IN SYRIA
- During this time, Imams lived in Syria until Imam Muhammad al-Mâhdi came with his little son al-Qaim by caravan to N. Africa where, in the year 909, He founded the Fatimid Caliphate.

It was also during this time that the Ismaili Encyclopedia of the Ikhwân al-Safâ (52 volumes) was written in Basra and published under the close supervision of the Imams.

IMÂMAT IN NORTH AFRICA Algeria + Tunisia

909 AD COMMENCEMENT OF THE FATIMID CALIPHATE IN NORTH AFRICA (Algeria + Tunisia)

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IMAM-CALIPH al-MANSÛR
- **The 13th Imam since Hazrat Ali.**
- **The 3rd Fatimid Caliph (N. Africa).**
- **Son and successor of Imam al-Qâim.**
- **Imâmat & Caliphate: 946 - 952 AD.**
- **Born in Kairouan (N.Africa).**
- **Built the city of al-Mansûriyyâ which remained the Capital City of the Fatimid Imams until 969, the year when Imam-Caliph al-Mûizz settled in Egypt.**

IMAM-CALIPH al-MÛIZZ
- **The 14th Imam since Hazrat Ali**
- **The 4th Fatimid Caliph (Egypt)**
- **Son and successor of Imam-Caliph al-Mansûr**
- **Imâmat & Caliphate: 952 - 975 AD**
- **Established the Ismaili FATIMID CALIPHATE IN EGYPT IN 969.**
- **Built the City of Cairo which became the Capital City of the Fatimid Imams during 125 years.**
- **Built the al-Azhar Mosque & University in Cairo.**
- **Gold dinars bearing Imam-Caliph al-Mûizz's name were minted at: al-Mâhdiyyâ, al-Mansûriyyâ, Cairo, Damascus, Filestin (Ramla, Palestine in 974) Misr (= Fustat, the old capital of Egypt) from 969 onward, Sicily, Tripoli (974-5), Tyre.**
  (Lanepoole, S., *"A history of Egypt."*, n. p.98)

IMAM-CALIPH al-AZIZ (Imâmat: 975 -996)
- **The 15th Imam since Hazrat Ali**
- **The 5th Fatimid Caliph (N. Africa & Egypt)**
- **Son and successor of Imam-Caliph al-Mûizz**
- **Gold dinars bearing Imam-Caliph al-Aziz's name were minted at: al-Mâhdiyyâ, al-Mansûriyyâ, Filestin (Ramla, Palestine), Mecca (976-977), Sicily, Tripoli. In Misr (= Fustat the old capital of Egypt), coinage was continuous every year from 976 to 996.**

ISMAILI FATIMID CALIPHATE IN EGYPT

SUMMARY

ISMAILI FATIMID CALIPHATE IN EGYPT FROM 969 - 1096.

The Ismaili Fatimid Caliphate was named after Bibi Fatima al-Zâhrâ, the daughter of the Prophet and the wife of Hazrat Ali. The Caliphate was founded in 909 by Imam Muhammad al-Mâhdi in North Africa (Tunisia + Algeria). In 969 Imam al-Mûizz established the Fatimid Caliphate in Egypt where He built the City of Cairo and made it His Capital.

The Fatimid Empire included North Africa (Tunisia+Algeria), Egypt, Syria, Lybia, Sicily, Palestine, the Red Coast of Africa, Yemen, Hijaz (Arabia) with the holy cities of Mecca and Medina. Fatimid Imams received allegiance of Persia, Sind, Gûjarât and all of Northern India, Central Asia and Iraq. Baghdad received an Ismaili Fatimid governor in 1059.

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FATIMID IMAM-CALIPH al-HÂKIM BI-AMR ALLÂH
- **The 16th Imam since Hazrat Ali**
- **The 6th Fatimid Caliph (Egypt)**
- **Son and successor of Imam-Caliph al-Aziz**
- **Born: 14 August 985 in Cairo**
- **Imâmat & Caliphate: 996 - 1021**
- **Founder of the Dâr al-Hikmâ also known as *Dâr al-Ilm, The House of Knowledge* in Cairo.**
- **Gold dinars bearing Imam's name were minted at al-Mâhdiyyâ, al-Mansûriyyâ, Cairo, Damascus Filestin (i.e. Ramla, Palestine), Misr (i.e. Fustat the old capital of Egypt), Sicily, Tripoli, Tyre, Zawila.** (Lanepoole., *"A history of Egypt"*, note p.124)

IMAM-CALIPH al-ZÂHIR
- **The 17th Imam since Hazrat Ali**
- **The 7th Fatimid Caliph (N.Africa + Egypt).**
- **Imâmat & Caliphate: 1021-1036 AD.**
- **Gold coins bearing Imam-Caliph al-Zâhir's name were minted in: al-Mansûriyyâ, Alexandria (in 1032), Filestin (=Ramla, Palestine), Misr, Sicily, Tyre, Zawila.** (Lanepoole, *"A history of Egypt..."*, p. 135)
- **His 7-year-old son al-Mûstansir bi'Illâh I succeeded Him to the Imâmat and Caliphat**

IMAM-CALIPH al-MÛSTANSIR BI'LLÂH I
- **The 18th Imam since Hazrat Ali.**
- **The 8th Fatimid Caliph (N. Africa + Egypt)**
- **Son and successor of Imam-Caliph al-Zâhir.**
- **Imâmat & Caliphate: 1036 - Dec.1094**
- **Gold dinars bearing His name were minted at: Akka, al-Basta, al-Mâhdiyyâ (1062 to 1065), al-Mansûriyyâ (1036-7, 1046-7), Aleppo (1037-8, 1050 - 1055), Alexandria (1075-1095), Baghdad (1058-9), Cairo, Damascus, Filestin (=Ramla, Palestine), Medina (1061), Misr (annual issues, from 1036 to 1093), Sicily (1054-57), Tiberias, Tripoli, Tyre.** (Lanepoole, *"A history of Egypt..."*, p. 137-8, 160.)
- **Imam al-Mûstansir bi'Illâh's eldest son Nizâr succeeded Him to the Imâmat and Caliphate.**

PIR MÛSTANSIR BI'LLÂH
12th Pir since Prophet Muhammad
972-1033
Son of Pir Abd al-Majid the 11th Pir
See under Imam-Caliph Muhammad al-Mâhdi.

PIR AHMAD HÂDI (997-1056)
13th Pir since Prophet Muhammad
Son of Pir Mûstansir bi'Illâh

PIR HÂSHAM SHAH
14th Pir since Prophet Muhammad
1013-1066
Son of Pir Ahmad Hâdi
Father of Pir Satgûr Noor

PIR SATGÛR NOOR (1034 - 1095)
whose real name was
PIR MUHAMMAD SHAH (see our previous Dâ'â)
- **The 15th Pir since Prophet Muhammad**
- **Son of Pir Hâsham Shah**
- **He converted numerous people in N.India. See his ginân *"Pâtlâ, The Stone Idols"* p.76. We have 8 ginâns and 2 granths written by Him.**
- **Must not be confused with the 7th Pir of the same name who was Imam Muhammad b. Ismail.**

PIR MAHMÛD SHAH
16th Pir since Prophet Muhammad
Son of Pir Satgûr Noor
1051 - 1115

PIR MOHIB al-DIN 1070-1128
17th Pir after Prophet Muhammad
Son of Pir Mahmûd Shah

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Imam-Caliph al-Mûstansir bi'llâh's 2 sons

Separation

MÛSTÂLI (d.1101)
Half-brother who usurped the throne of Egypt and created the Mûstâliyyâ sect commonly known as THE BOHRAS. Their last Imam, al-Tayyib, disappeared ("ghayb") in 1131.

IMAM-CALIPH NIZÂR I
- The 19th Imam since Hazrat Ali (Imâmat: 1094-1096)
- The 9th Fatimid Caliph
- The 1st Ruler of Alamût (Daylam, N. Iran)
- Eldest son and successor of Imam al-Mûstansir bi'llâh.
- Gold dinars bearing Imam-Caliph Nizâr's name were minted in Alexandria in 1095 and at Alamût in 495 AH.

(Lanepoole, *"A history of Egypt.."*, p. 162.)

- His son Hâdi succeeded him to the Imâmat.

IMAM HÂDI
- The 20th Imam since Hazrat Ali
- The 2nd ruler of Alamût (N. Iran)
- Son and successor of Imam Nizâr I
- Imâmat: 1096 - 1136

IMAM MOHTADI (Imâmat: 1136 - 1157)
- The 21st Imam since Hazrat Alil
- The 3rd ruler of Alamût (N. Iran)

IMAM QÂHIR (Imâmat: 1157 - 1162)
- The 22nd Imam since Hazrat Ali
- The 4th ruler of Alamût (N. Iran)
- Son and successor of Imam Mohtadi

IMAM ALÂDHIKRIHI'S-SALÂM
- 23rd Imam since Hazrat Ali (Imâmat: 1162 - 1166)
- 5th ruler of Alamût (N. Iran)
- On 8 August 1164, at the fortress of Alamût, Imam proclaimed the *"Qiyâmat al-Qiyâmat, the Grand Resurrection"* in the presence of His jamâats from different regions assembled for the darbâr on Mt. Alamût where, after the ceremony, Idd was celebrated. Again ten weeks later in October, Imam proclaimed the *Qiyâmat al-Qiyâmat* at the fortress of Mûminâbâd in Qûhistân. The pulpit was similarly rearranged and Idd was again celebrated. See description of the Event on Mt.Alamût & Imam's Farmân on p.80.

See

PIR KHÂLIQ al-DIN
The 18th Pir since the Prophet.
Son of Pir Mohib al-Din
1087-1145

PIR ABD al-MÛMNIN
19th Pir since Prophet Muhammad
Son of Pir Khâliq al-Din
1107 - 1155

PIR ISLÂM al-DIN
20th Pir since the Prophet
Son of Pir Abd al-Mûmnin
1122 - 1183

PIR SOLEHDIN
21st Pir since the Prophet
Son of Pir Islâm al-din
1140 - 1188

ALAMÛT TIMES
160 years of Ismaili rule

Imam Sultan Muhammad Shah explains in His Memoirs that *"After the loss of the Fatimid Caliphate in Egypt my ancestors moved first to the highlands of Syria and the Lebanon; thence they journeyed eastwards to the mountains of Iran. They established a stronghold on the craggy peak of Alamût in the Elburz mountains, the range which separates from the rest of Persia the provinces lying immediately to the south of the Caspian...In this period, the Ismaili faith was well-known in Syria, in Iraq, in Arabia itself, and far up into Central Asia. Cities such as Samarkand and Bokhara were then great centres of Muslim learning and thought. A little later in the 13th century of the Christian era, Ismaili religious propaganda penetrated into what is now Sinkiang and Chinese Turkestan. There was a time in the 13th and 14th centuries when the Ismaili doctrine was the chief and most influential Shi'ite school of thought..."*
(Continued on page 79)

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IMAM ALÂ MUHAMMAD
known in Syria by the name
RÂSHID al-DIN SINÂN
- 24th Imam since Hazrat Ali (Imâmat: 1166-1210)
- 6th ruler of Alamût (N. Iran)

See His Grand Declaration in Syria,p.83.

IMAM JALÂL al-DIN HASAN
- 25th Imam since Hazrat Ali (Imâmat: 1210-1221)
- 7th ruler of Alamût (N. Iran)

IMAM ALÂ al-DIN MUHAMMAD
- 26th Imam since Hazrat Ali (Imâmat: 1221-1255)
- 8th ruler of Alamût (N. Iran)

IMAM RÛKN al-DIN KHÛRSHAH
- 27 Imam since Hazrat Ali
- 9th and last ruler of Alamût (N. Iran)
- Imâmat: 1255 - 1257
- His son Shams al-Din Muhammad succeeded Him to the Imâmat.

1257
END OF
ALAMÛT
TIMES

IMAM SHAMS al-DIN MUHAMMAD
- The 28th Imâm since Hazrat Ali
- Son and successor of Imam Rûkn al-Din Khûrshah
- Imâmat: 1257-1310 (Central Iran)

IMÂMAT IN CENTRAL IRAN: ANJUDAN, KAHEK,...

IMAM QÂSIM SHAH
- The 29th Imam since Hazrat Ali
- Imâmat: 1310-1370
- Must not be confused with:

1. Pir Qâsim Shah, our 3rd Pir and the grandson of Hazrat Ali and the Prophet.
2. Pir Qâsim Shah, the 32nd Pir.
3. Imam-Pir Qâsim Ali, father of Imam Abûl Hasan Ali

PIR SALÂH al-DIN
- 22nd Pir since the Prophet
- Son of Pir Solehdin
- Father of Pir Shams
- 1159 - 1266

Speaking of Alamût, it is perhaps not generally known that it was the geographical maps, detailed tables and precise astronomical instruments found in the Ismaili fortress of Alamût that helped Vasco de Gama, the Portugese navigator, find the sea-route to India via the Cap de Bonne-Espérance in 1499 and thus open a new page in the world history. (Heinz.Halm, *The Fatimids and their traditions of Learning*", I.B.Tauris, 1997. p.95)

PIR SHAMS
"The Pir who brought the sun down"
- 23rd Pir since Prophet Muhammad
- Son of Pir Salâh al-Din.
- ± 1241 - 1346. Became Pir at young age.
- A great traveller. He converted numerous people in Iran, Tajikistan, Afghanistan, Kashmir, China, Multan, India.
- He wrote the ginân *"Tchavd Ratan The 14 Jewels"* on page 85.

PIR NASIR al-DIN (d.1366)
- 24th Pir since Prophet Muhammad
- Son of Pir Shams
- He wrote the ginân *"Hîn balhâri tamè Shah Rajah, I glorify You my Lord and King"* p.88

PIR SHÂHBÛDDIN (± 1276-1396)
- 25th Pir since Prophet Muhammad
- Son of Pir Nasir al-Din
- Not to confuse w/ the 47th Pir Shâhbûddin Shah

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IMÂMAT IN PERSIA
IMAM ISLAM SHAH
● Son and successor of Imam Qâsim Shah
● The 30th Imam since Hazrat Ali - Imâmat: 1370-1423
● See His Grand Declaration on page 94.
IMAM MUHAMMAD b. ISLAM SHAH
● The 31st Imam since Hazrat Ali
● Imâmat: 1423-1463 (Iran)
IMAM al-MÛSTANSIR BI'LLÂH II
● The 32nd Imam since Hazrat Ali
● Imâmat: 1463 - 1475 - Anjûdân, Iran
● See His Grand Declaration on p.101, 106
2 sons
+ The Book
IMAM ABD as-SALÂM
● 33rd Imam since H. Ali
● Eldest son & successor of Imam al-Mûstansir bi'llâh II
● Imâmat: 1475-1493
● His son Gharib Mirzâ became the 34th Imam.
PIR HAYDER ALI
● 30th Pir since Prophet Muh'd.
● 15th century.
His son Alâ al-Din became the
● 31st Pir according to our Dû'â.
Book "Pir Pandiyât-i Javâânmardi"
The 29th Pir since Prophet Muhammad, according to our previous Dû'â.
It is the name of a Book of Farmâns that became Pir.
In this book, Imam explains what is a true believer and how to attain His dîdâr in this world and in the Hereafter.
See the contents of the Book on p. 103-106
PIR SADARDIN "The Divine Seer"
● 26th Pir since Prophet Muhammad
● 1300 - 1416. Born in Sabzwar, Persia.
● Son of Pir Sâhbûddin and Noor Fatima
● He wrote the ginân of Khûshiâli "Dhana! Dhana!" p.90
● He wrote our previous Dû'â . He gave the title "Khojâs, The Searchers" to the new converts in India.
● See also the "Hâji Bibi Case in 1905" on page 92-93.
Pir Sadardin's 5 sons
PIR HASAN KABIRDIN
"The Saviour of countless Souls" (anant kror)
● 27th Pir since Prophet Muhammad
● 1359-1457
● He wrote the ginân "Ûatchâ-rè kot" on p.95.
PIR TÂJ al-DIN d.1467
● 28th Pir since the Prophet
● No children
● He wrote the ginân "Dahi Gûr-kè wâtchâ The promise given to the Lord" (speaking of Bayat) on p.99
● Converted numerous people in India whom he named "Mûmins, The True Believers".
- Salâh al-Din
-Jalâl al-in
-Rûkn al-Din
Pir Hasan Kabirdin's 19 children
SEYYED IMÂM SHÂH d.1520
also known as PIR INDRA IMÂM al-DIN
He wrote the ginân of Tâlikâ "Shâh-nâ khat âiyâ virâ..." on page 97.
One daughter
SAYYIDA BÂÏ BÛDHÂÏ
She wrote many ginâns such as "Jirèbhaï khoji khoji-nè ham mârag pâyâ. O brother, after searching so hard we found the Path."
17 sons

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IMAM GHARIB MIRZÂ Imâmat: 1493-1496
34th Imam since Hazrat Ali
Son and successor of
Imam Abd as-Salâm

PIR ALÂ al-DIN
31st Pir since Prophet Muhammad
Son of Pir Haydar Ali

IMÂMAT IN PERSIA

IMAM ABÛZAR ALI
35th Imam since Hazrat Ali
Imâmat: 1496 - 1509

PIR QÂSIM SHAH
32nd Pir since Prophet Muhammad
Son of Pir Alâ al-Dîn

IMAM MÛRÂD MIRZÂ
36th Imam since Hazrat Ali
Imâmat: 1509 - 1514

PIR NASIR MUHAMMAD
33rd Pir since Prophet Muhammad
Son of Pir Qâsim Shah

IMAM ZÛLFIQÂR ALI
37th Imam since Hazrat Ali
Imâmat: 1514 - 1516

PIR BÂBÂ AGA HÂSHAM SHAH
34th Pir since Prophet Muhammad
Not to confuse w/ Pir Hâsham Shah, the 14th Pir .

IMAM NOOR al-DIN ALI
38th Imam since Hazrat Ali
Imâmat: 1516 - 1550

PIR MUHAMMAD ZAMÂN
35th Pir since Prophet Muhammad
Son of Pir Bâbâ Aga Hâsham Shah

IMAM KHALIL ALLÂH ALI I
39th Imam since Hazrat Ali
Imâmat: 1550 - 1585

PIR AGA AZIZ
36th Pir since Prophet Muhammad
Son of Muhammad Zamân

IMAM NIZÂR II
40th Imam since Hazrat Ali
Imamât: 1585 - 1628

PIR MÊHRÂB BAIG
37th Pir since Prophet Muhammad
Son of Pir Aga Aziz

Pir Mèhrâb Baig's 2 sons

IMAM SEYYED ALI
41st Imam since Hazrat Ali
Imâmat: 1628 - 1660

PIR ALI AKBAR BAIG 17th c.
38th Pir since Prophet Muhammad
We have one ginân in gûjarâti
written by him: "
Âwi nè bèso nè gothâri kariyè"
on page 107.

PIR AGA ALI ASGAR BAIG 17th c.
39th Pir since Prophet Muhammad
We have one ginân in gûjarâti
written by him:
"Kâyâ mâyâ tchè din tchâr"
"This illusive world is there to last but 4 days"
on page 107

IMAM & PIR HASAN ALI
42nd Imam since Hazrat Ali
40th Pir since Prophet Muhammad
Son and successor of Imam Seyyed Ali
Imâmat: 1660 - 1694

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IMÂMAT IN PERSIA (Qûmm, Mahallat, Yazd, Kirman, etc.)

IMÂMAT IN PERSIA, THEN IN INDIA FROM 1845 ONWARD

IMAM and PIR QÂSIM ALI Imâmat: 1694-1730
- 43rd Imam since Hazrat Ali
- 41st Pir since Prophet Muhammad
- Son of Imam Hasan Ali
- Ruler of Qûmm and Mahallat (Persia)

2 sons

IMAM and PIR ABÛL HASAN ALI
- 44th Imam since Hazrat Ali
- 42nd Pir since Prophet Muhammad
- Imâmat: 1730 - 1792

PIR MIRZÂ MUHAMMAD BÂQIR
- 43rd Pir since Prophet Muhammad
- Son of Imam Qâsim Ali

IMAM KHALIL ALLÂH ALI II ← married → **PIR SARKÂR MÂTÂ SALÂMAT**
- 45th Imam since Hazrat Ali
- Imâmat: 1792-1817 (Yazd, Persia)

BIBI MARIAM KHÂTÛN (1744 - 1832)
- 44th Pir since Prophet Muhammad
- Daughter of Pir Mirzâ Muhammad Bâqir

IMAM and PIR HASAN ALI SHAH
HIS HIGHNESS THE AGA KHAN I
- 46th Imam since Hazrat Ali - Imâmat: 1817-1881
- 45th Pir since Prophet Muhammad
- Ruler of Qûmm, Mahallat & Kirman in Persia. Came to India in 1845.
- Married to Princess Sarv-i Jahân Khânum, daughter of King Fateh Ali Shah of Persia.

children

IMAM and PIR ALI SHAH
HIS HIGHNESS THE AGA KHAN II
- 47th Imam since Hazrat Ali.
- 46th Pir since Prophet Muhammad
- Imâmat: 1881 - 1885
- Married to Princess Shams al-Mûlk known as Lady Ali Shah, granddaughter of king Fateh Ali Shah of Persia.
- See His Grand Declaration on p.111-112
- 3 sons. Sultan Muhammad Shah became Imam, Shâhbûddin Shah became Pir.

JÂNGI SHAH d.1896

Shâzâdi Begum	Hâji Bibi	Shah Abbas	Zayn al-Âbdin	Shams al-Din

AKBAR SHAH

Farûk Shah

JALÂL SHAH

Rûkh Shah

4 children

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Imam Ali Shah's 3 sons

IMAM and PIR SULTAN MUHAMMAD SHAH
HIS HIGHNESS THE AGA KHAN III - Imâmat: 1885 - 1957
- 48th Imam since Hazrat Ali
- 49th Pir since Prophet Muhammad
- Son and successor of Imam Ali Shah
- Born in Karachi 2 November 1877
- Mother: Princess Shams al-Mûlk Lady Ali Shah, the granddaughter of king Fateh Ali Shah of Persia.
- Created 300 educational institutions, including the Aligarh University.
- Also see Imam's Grand Declaration on pages 113-114.
- His 20-year-old grandson Shah Karim al-Husayni succeeded Him to the Imâmat and Pirâtan.

PIR SHÂHBÛDDIN SHAH (also known as PIR AGA SHAH KHALIL ALLÂH)
- 47th Pir since Prophet Muhammad.
- Eldest son of Imam Ali Shah
- d.1884
- He wrote for the Ismailis the book entitled *"Risala dar Haqiqat-i Din* or *True meaning of Religion"* transl. from Persian into English by W. Ivanow in 1947.

NOOR SHAH d.1884

IMÂMAT IN INDIA, THEN IN EUROPE AFTER 1898

7 children

PIR ABÛL HASAN SHAH + 6 daughters
- 48th Pir - The infant Pir
- Son of Pir Shâhbûddin Shah
- Life span: Oct.1884 - April 1885

TODAY SEAT OF IMÂMAT IN: EUROPE

Imam Sultan Muhammad's 2 sons

PRINCE ALY KHAN
- 1911 -1960
- Mother: Theresa Magliano
- 3 children

PRINCE SADRUDDIN AGA KHAN
- 1933 - 2003
- Mother: Andrée Joséphine Carron
- No children

Prince Aly Khan's 3 children

IMAM and PIR MAWLANA SHAH KARIM al-HUSAYNI HAZAR IMAM
HIS HIGHNESS THE AGA KHAN IV
- 49th Imam since Hazrat Ali
- 50th Pir since Prophet Muhammad
- Succeeded His grandfather to the Imâmat and Pirâtan at age 20 on 11th July 1957.
- Eldest son of Prince Aly Khan.
- Mother: Princess Taj-ud Dawla
- Education being the central theme of Imamât, Mawlana Hazar Imam

(Continued next page)

PRINCE AMYN MUHAMMAD AGA KHAN
- 2nd son of Prince Aly Khan and Princess Taj-ud Dawla

Daughter PRINCESS YASMIN ALY KHAN
- 3rd child of Prince Aly Khan.
- Mother: Rita Hayworth.

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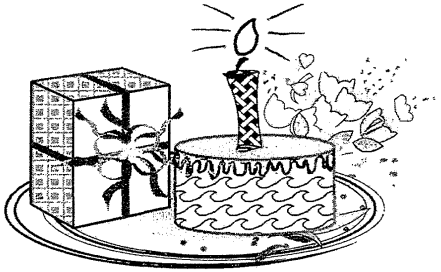
built a network of institutions around the world including The Aga Khan University in Pakistan and The Aga Khan University of Central Asia. Mawlana Hazar Imam built also in 2014 *le très beau* Aga Khan Museum in Toronto, the first museum in the Ismaili history.

- 11th July 2017 marked the Diamond Jubilee of Mawlana Hazar Imam: 60 years of Imâmat! During this special year, Mawlana Hazar Imam has been visiting His jamât around the world. Mawlana Hazar Imam said to the jamât:

> ***"I am always with My children, every day, every minute, every second, I am always with My jamât. So I want you to remember that because my children are always with Me, - ALWAYS. Day and night, winter, autumn, summer, every season of the year and every place in the world, they are always with Me."***



Mawlana Hazar Imam's 4 children

- **PRINCESS ZAHRA AGA KHAN** — Mother: Begum Salimah
  - **SARA** — Father: Mark Boyden
  - **ILIYAN** — Father: Mark Boyden
- **PRINCE RAHIM AGA KHAN** — Mother: Begum Salimah
  - **PRINCE IRFAN AGA KHAN** — Mother: Princess Salwa (Kendra Spears)
  - **PRINCE SINAN AGA KHAN** — Mother: Princess Salwa (Kendra Spears)
- **PRINCE HUSSAIN AGA KHAN** — Mother: Begum Salimah
- **PRINCE ALY MUHAMMAD AGA KHAN** — Mother: Begum Inaara
- **ANDREW EMBERICOS** — Son of Princess Yasmin and Basil Embericos

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ANNEX 2
True Meaning of DASOND

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1. HOW DASOND CAME INTO BEING. IMAM EXPLAINS HOW TO CALCULATE DASOND CORRECTLY.

Dasond and Religion itself came into being before Creation. The Qûrân says that it all began in Heaven with Allâh's first question to which all souls were asked to respond before they were placed on earth. Allâh asked:

— *"A-lasto bi-Rabbi-kûm?"*
"Am I not your Lord?
(Qûrân sûrâ 7:171)

All souls responded:
— *"Yes, we do testify!"*
(Qûrân 7:171)

Pir Shams explains in his ginân *"Dhana dhana Sâmi Rajah"* that after giving form to the body with clay and infusing the soul into it, Allâh said to the soul:
— *"This is your dwelling."*
(Ginân *"Dhana dhana Sâmi Rajah"* v. 2-7, free translation by Nargis Mawjee)

The soul looked in and saw only darkness. The soul said to Allâh:
— *"No, Beloved Lord, I do not want to go in there!"*
(Ginân *"Dhana dhana Sâmi Rajah"* v.8-9, free transl. by Nargis Mawjee)

Allâh said:
— *"As I can confine you into a body, so I can set you free. Give dasond and religion will rescue you."*
(Ginân *"Dhana dhana Sâmi Rajah"* v. 8-9, free transl. by Nargis Mawjee)

The soul promised Allâh to observe dasond for enlightenment and salvation, and as the sign of fidelity to Him. This bayat sealed an eternal Pact of commitment with Allâh. Whoever breaks the Pact either by forgetting,

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rejecting or neglecting it or by simply denying its existence, thereby breaks with Allâh, and consequently cannot claim to be a fidel and hope receiving Allâh's protection, blessing and Mercy. Also see the ginân *"Satchâ mèrâ khâlak Sarjanhâr"* by Pir Shams about the same matter.

Imam al-Mûstansir bi'llâh II explains the meaning of Dasond:

"O believers, all rewards, blessing and bliss will be earned by him who in this world obeys the command of the Imam of the time, listening to Him, and following what he hears. And it is the first duty of the mûmin in this world that he should recognize the Imam of his time, and obey Him. ("Pandiyât-î Jawânmardî" no.77 p.48) The first duty which the believer must discharge is to see that what he eats and what he clothes himself with are clean, lawful to him, legitimate for his use. The lawfulness of such matters consists in this: you must faithfully and exactly calculate in full all your income and all that comes to you, and set aside dasond of this, and deliver it faithfully, in full, and in all sincerity, to the treasury of the Imam of the time who is the King of this world and the Hereafter. And you must do everything to ensure that it may reach Him in full. Beware, beware of reducing the amount of that duty. This implies many important meanings and affects endless blessings." (Farmâns in "Pandiyât-i Jawânmardî", no.78 p.48 - Combined extracts.)

"The true believer is one who will count the proceeds of his every affair, his commercial transactions, his food, and his goods in stock, separating one tenth of his dues. Then he, with true faith and perfect affection, with full sincerity, affectionately and lovingly, must deliver that dasond into the presence of the Imam of the Time. If he delivers this in pure, true and strong faith, he will see both the affluence in this world and bliss in the Hereafter. God the All-High will be pleased by him. When he has delivered the dasond to his Khûdawand, - ***this will serve as the sign and mark of his faithfulness, his obedience and religious sincerity.***" *(Pandiyât-î no.11,p.8)*

Imam al-Mûstansir bi'llâh II
(Farmâns published in "Pandiyât-î Jawânmardî" translated from Persian into English by W. Ivanow)

2. DEFINITION OF DASOND

Dasond is Imam's *mâliyyâ*, God's property. As mentioned above, the observance of Dasond is a **divine Law** that was set by Allâh in heaven as a blessing for the souls, for their safety and happiness in this world and the hereafter and as a mark of their eternal fidelity to Him.

Imam al-Mûstansir bi'llâh II explains:

"O real believers, dasond belongs to the Imam of the time. ("Pandiyât-î Jawânmardî" no.2 p.2) Dasond implies many high points and numberless tests for the donor. If one does not give it, he courts numberless misfortunes and calamities. ***It is an extremely serious matter; do not take it lightly*** *- it is a heavy burden. (Pandiyât-î no.70 p.44)*

● In the same farmân, Imam al-Mûstansir bi'llâh explains that dasond is the first duty of the mûmin. Not only it is obligatory but it is the foundation of faith on which the rest

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depends. It assures the mûmin of his eternal security, removing all ground for fear and despondency. He is in Imam's Grace for ever. Nothing will affect him and nothing will cut him off from Imam's love and protection. He will see both the abundance in this world and bliss in the Hereafter. His house is always prosperous. He does his work easily, happily enjoying life. God is his help and guardian.

But by not giving dasond whatever the excuse may be, Imam says that faith has no foundation, prayers and worship find no acceptance and Imam's blessings, protection and Mercy depart from the mûmin, leaving him in the "Valley of despair".

For more details & references, see further under "Benefits" and "Implications".

The word *'Dasond'* means *'the tenth portion'*. *'Das'* in Gûjarâti means *'ten'*. From the 100 percent of earnings which Allâh gives for daily subsistence, 10 percent belongs to the Imam of the time and 2.5 percent belongs to the Pir of the time. For the 2.5 percent belonging to the Pir, see the ginân *'Moman Chètâmnri'* by Seyyed Imâm Shah, verse 360.

Dasond has not always been in the form of money. When there was no paper and metal currency, crops, fruits, herds and flocks were given as dasond. The owner counted the tenth portion of it and brought it to *"the place the Lord had chosen"*. (Bible, Dt.12:5f., 17f.)

Imam al-Mûstansir bi'llâh II explains:

*"The true believer is one who puts aside, properly and correctly the dasond of his gains (mâl) which forms the property of the Imam of the Time, and hands it over to Him. **The law (qânûn)** must be followed that he should divide into ten parts every gain and every form of income which he receives from that which God the All-High gives to His mûrids in the way of subsistence and daily bread, - and one of those ten parts belongs to the Imam. He must take out that portion, and submit it to the abode of the King of mankind, Mawlana Murtaza Ali who is living and present, delivering it complete."*
(*Farmân in "Pandiyât-î Jawânmardî"* No. 3, p. 2)

3. IS DASOND FOR HUMANS ONLY?

The answer here is No. Everyone who has spiritual connection with the Imam of the Time must pay dasond. See ginân further about animals submitting dasond for their salvation.

Imam Sultan Muhammad Shah writes in His *Memoirs:*

"Islamic doctrine goes farther than the other great religions for it proclaims the presence of the soul, perhaps minute but nevertheless existing in an embryonic state in all existence in matter, in animals, trees, and space itself. Every individual, every molecule, every atom has its own spiritual relationship with the All-Powerful Soul of God".
(*"Memoirs of The Aga Khan - World Enough and Time"* p. 177)

→(Continued)

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Imam al-Mûstansir bi'llâh II made the following farmân:

"Dasond has been established by the King of men Murtaza Ali. He commanded the followers of the Truth (haqiqatiyûn) saying that everyone who is the follower of the Truth, and has the desire of His didâr, must pay the dasond from his income. By this he may secure the chance of the didâr. The followers of the shariat do not know and realize the implications of this commandment. Thus everyone who has connection with the Imam of the Time must always pay dasond."

(Farmân in *"Pandiyât-î Jawânmardî"*, no.91 p. 55ss)

Pir Shams converting tigers in the jungle of Malwa in India. 14th century

Birds and animals give Dasond ♪♫♪

Ginân

"Tyân Gûr-è ginân kariyâ anè kabûtar karè bahû kod."

"Gûr (Shams) recited a ginân and the pigeons implored a lot."

written by Pir Shams (13th c.)

In this ginân, Pir Shams converts pigeons and tigers who must submit dasond for their salvation. Pir Shams relates that one day he was travelling in India with his two loyal Ismaili fellow-travellers named Vimrâs and Sûrbhân*. They met on their way a large flock of pigeons awaiting them.

The pigeons implored Pir Shams:

— *"O Gûrû, show us how the soul can be enlightened."*

(Ginân by Pir Shams *"Tyân Gûr-è ginân kariyâ anè kabûtar karè bahû kod"*, strophe 1, free translation by Nargis Mawjee)

Pir Shams recited a ginân and gave them **niâz***. He blessed them and said:

— *"Give dasond for your sins to be forgiven. Nine parts of what you own are your share but the tenth portion is our right. Go submit dasond when the evening falls."*

(ginân *"Tyân Gûr-è ginân..."* strophes 4-6, free translation by Nargis Mawjee)

Pir Shams, Vimrâs and Sûrbhân then arrived at the jungle of Mâlwâ where they came across a hungry tiger. The tiger said to Pir Shams:

— *"Give me your flesh!"*

(ginân *"Tyân Gûr-è ginân..."* strophe 8, free translation by Nargis Mawjee)

Pir Shams said:

— *"O king of the jungle, return to your jungle."* *(Strophe 9)*

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At that moment came a cow who stood beside Pir Shams. Seeing the cow, the tiger said to Pir Shams:

— *"I will eat the cow's flesh instead."*
(ginân *"Tyân Gûr-è ginân..."* strophe 10, free translation by Nargis Mawjee)

Pir Shams said:

— *"Dare you not touch her! She is under my protection and you cannot eat her."*
(ginân *"Tyân Gûr-è ginân..."* strophe 11, free translation by Nargis Mawjee)

To calm the tiger, Vimrâs and Sûrbhân recited a ginân. Faith set into the tiger's heart who gave up his want for the cow. The tiger promised Pir Shams that he would give dasond by ceasing to hunt in one tenth of the jungle:

— *"We won't hunt in that tenth part of the jungle for our prey"* the tiger promised.
(ginân *"Tyân Gûr-è ginân..."* strophes 12-13, free translation by Nargis Mawjee)

Pir Shams concludes the ginân:

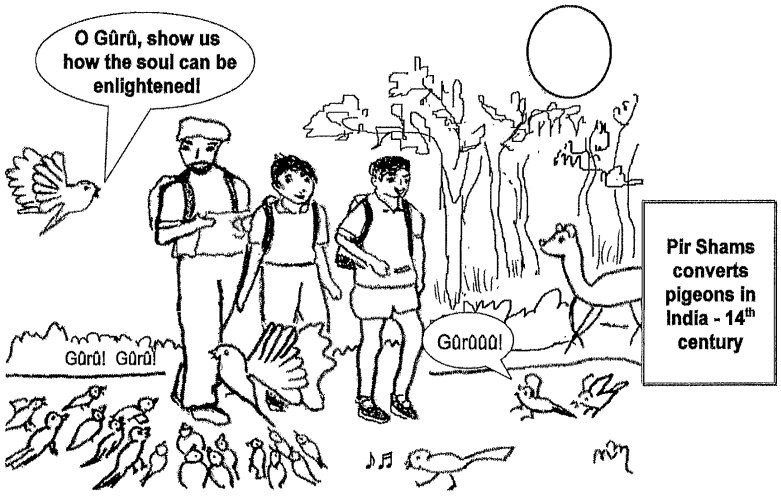
— *"The tiger attained salvation for giving dasond. Learn from such birds and beasts. Whoever follows Pir's promise (watchan) will surely attain salvation."*
(strophe 15, free translation by Nargis Mawjee)

Endnotes regarding above ginân on animals

(*) On Niâz-Abè-Safâ-Amiras, Pir Shams says:

"Drink niâz (amirâs) day and night and be filled with Light (Noor Noorâniyâyè); your sins will go away and you will be purified... believe it in your hearts. The water is Light. Drink niâz for purification else there is no release at death. The water from the bowl is Divine Light. Pir Shams says: whoever performs the ceremony of Ghat Pât is a true mûmin."
(See Garbi by Pir Shams "Kè tamè amiras pijo din nè rât" v.1-2/ Ginân-Jodilo by Pir Shams *"Mâlâ lijè manmân anè wadi"* v.8-12 - Combined verses, free adaptation by Nargis Mawjee)

(*) **Vimrâs and Sûrbhân** were two devoted Ismailis accompanying Pir Shams and assisting him in his journeys. Pir Shams had entrusted them to impart religious teachings to the new converts and collect dasond on his behalf. *"Though called disciples"* says Pir Shams *"both have been with us in all the ages (jûgs) and know that in this Kaljûg they have appeared together."* Pir Shams writes that Vimrâs & Sûrbhân are among the 33 kror (330 millions) pure souls who age upon age dwell in the universe *"but no one recognizes them."* (Source: Ginân-jodilo by Pir Shams, "È dharam-nè kâranr-è anè Draupadi-è sahiyâ dûkh" v.4, 9)



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4. BENEFITS OF DASOND

You will see many benefits both in this world and the Hereafter.

Imam al-Mûstansir bi'llâh II says:
"O believers! Strive your best to ensure that various fancies, vile thoughts and the disease of doubt do not take roots in your hearts, - do not make your hearts the abode of Satan. Purify your hearts by the water of true knowledge so that it may become the abode of the Merciful One, - the heart which contains mercy is the abode of the Merciful. But the heart which does not know mercy and is black, is the place of Satan and the breeding place of devils. This means that you should occupy yourself with matters and work with which God may be pleased, and must not act against the commandments of God. From whatever you earn, you must put aside a dasond, which is the religious duty and deliver it to the treasury of your Mawla who is Ali Murtazâ, the Master of this world and of the Hereafter. You must do it with a feeling of perfect love, with sincere intention, smilingly and rejoicing that the dasond given by you has reached the luminous presence of your Mawla, and has been accepted. Then offer thanks because this proves that your earnings were lawful to you, as the dasond has reached the Mawla and was accepted. Then the other 9 parts are lawful to you, and ***you will see many benefits from this, both in this world and the Hereafter.*** *From the ten parts one is the property of Khûdâwand, who has commanded that his mûrids should always be instructed not to fail in making always an account of their income, paying the share of God, in order that they may enjoy their earnings lawfully."* (Pandiyât-i Jawânmardî No. 88-89-90, p.54 - Combined extracts)

God stretches out His helping hand.

Imam al-Mûstansir bi'llâh II says:
"O believers, O sincere ones! The true believer must be under the orders of God, obeying perfectly all the commandments of Khûdawand, with complete willingness. ***Look at the wealth*** *received by the devotee of God who acts unhesitatingly according to the word of Truth. For him calamities are averted and his enemies are made harmless, while the gates of ease and prosperity are thrown open to faithful devotees. Ease and Divine help come to that person from God, and his good actions, worship and submission are accepted. For his good actions blessings are given, and all his affairs are crowned with success. His children and close relatives are rendered safe from misfortune, calamities and difficulties, their house is always prosperous and they do not become distressed and worried. They do their work easily, happily enjoying their life.* ***God the Merciful is their help and Guardian. They are helped by God who stretches out His helping hand to them.*** *They receive affluence and happiness, both in this world and in the Hereafter, attaining the tangible and the spiritual wealth, in religion and in the Hereafter. The wealth of this world and the Hereafter will be bestowed on them, and handed over to them."* (Pandiyât-i Jawânmardî No.75-76 p. 47ss)

I, the Creator, shall return a 100,000 fold.

Imam al-Mûstansir bi'llâh II says:
"However much My followers may give, I, the Creator, shall return to them a hundred-thousand-fold, and shall grant them the

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chance of My didâr... One who works for the Truth is working for himself. But whoever works for himself, in reality, is a useless waster because it is the Creator who is the owner of the men He has created, and of all they possess. If a man pays dasond, the nine remaining shares are his lawful possession, otherwise all that he possesses is unlawful to him. (Pandiyât-i Jawânmardî No.90 p.56) *God who knows the state of everyone will grant you what is the best for you, to that extent where you will be satisfied."* (Pandiyât-i Jawânmardî No.93 p. 58)

5. IMPLICATIONS OF DASOND

Do not miss the point!

Imam al-Mûstansir bi'llâh II says:

O mûmins, realize this ***and do not miss the point*** *which is a very serious and important one. Even with great difficulty, it cannot be settled by force. It depends on the inner (bâtini) feeling of satisfaction. Misappropriation of the dasond ultimately destroys one. Dasond implies many high points and numerous tests for the donor. If one does not give it, he courts numberless misfortunes and calamities. It is an extremely serious matter, do not take it lightly, - it is a heavy burden.* (Pandiyât-i Jawânmardî No.70 p. 44)

You will remain in the valley of despair

Imam al-Mûstansir bi'llâh II says:

By paying dasond you will rise high in your own esteem, and by not paying ***you will remain in the valley of despair.*** *If you pay it, you worship will be accepted, and if you do not, it will find no acceptance because worship is acceptable only if what you eat and what you clothe yourselves with are clean and lawful to you, that is to say, if you recognize the Imam of your time, paying correctly the dasond to Him. Then only the food you eat will be lawful to you, and the dress in which you clothe yourself will also be lawful. Then only other forms of devotion will be accepted.* (Pandiyât-i Jawânmardî No.78 p. 49)

In this world of perishable things you cannot get anything unless you pay for it. Therefore why should those eternal values be given free without payment?... First give dasond, then pray so that your prayer may be acceptable. (Pandiyât-i Jawânmardî No. 79 p.49)

Otherwise how could you have found the way to the Imam?

Imam al-Mûstansir bi'llâh II says:

O believers, beware of making a mistake, because in this matter one has to tread a very narrow path. It is a difficult treasure (âsân nimat) which cannot be acquired easily. If this worldly wealth cannot be acquired easily, how can one expect to earn easily a bâtuni wealth? Therefore one has to give his jân for that spiritual wealth, which is the recognition of the Imam. Therefore realize fully the worth of this boundless wealth, and offer thanks to your Mawla for having granted it to you, bestowing upon you His recognition. ***Otherwise how could you have found the way to the Imam*** *amidst all these devils, these calamities and misfortune, all these robberies? Have they not raised high walls to cause the unfortunate and ignorant people neglect their obligations? They have bound the unfortunate and*

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ignorant man in such a way that he has remained helpless, bewildered and despairing, with his heart full of distress... These dupes will never see the Imam. (Pandiyâti Jawânmardî No.70-71 p. 44)

Tired of uttering the dhikr?

Imam al-Mûstansir bi'llâh II says:
*Those whose hearts have lost enthusiasm and become **tired of uttering the dhikr**, either from indifference or laziness, come to this because of their misappropriation of what is unlawful, or by not paying their dasond. Therefore you must pay your dasond and follow the orders of the Imam. Do evil to no one, be benevolent with everyone, help others, and encourage them to act righteously, benevolently and modestly so that your hearts may become pure, and so that in the dhikr of your Mawla all your difficulties may be solved.* (Pandiyât-i Jawânmardî No.69-70, p.43)

O mûmins, whoever retains the Shah's mâl, and does not put it aside, thus taking away the Shah's mâl, and enjoying his life, he becomes a malefactor and evildoer, his heart becomes blackened and he will ultimately become an inmate of Hell. (Pandiyât-i Jawânmardî No. 70, 71 p. 43-44)

Then good luck!

Imam al-Mûstansir bi'llâh II says:
*If you do not give, that one part of dasond will become the fire which will burn the other nine parts, - **then good luck!** Blessing and well-being will depart from you and your property. From the ten parts, one is the property of Khûdawand Who has commanded that His followers should always be instructed not to fail in making always an account of their income and giving the share of God, in order that they may enjoy their earnings lawfully.* (Pandiyât-i Jawânmardî No. 89 p. 55)

The inevitability of the Qiyâmat (Divine Judgement)

Imam al-Mûstansir bi'llâh II says:
*"Whoever has faith and is fully persuaded concerning the Hereafter will not commit sins, - this is because he has no doubt **about the inevitability of the Qiyâmat**. Knowledge of the Hereafter, and certainty of it, comes from the words of the Imam. Whoever is in touch with the Imam of his time, learning philosophy and the truth about things of this world, knows this."* (Pandiyât-i Jawânmardî No.84 p.52)

You will go back to the Lord and He will ask you...

Imam al-Mûstansir bi'llâh II says:
*"O mûmins, learn in a critical way that you have come from the proximity of Khûdâwand, from the bâtûni world which is the pure world, in this transient world the earth. **You will go back to the Lord.** Therefore do your best to see that at the time of the journey back to God you may not go empty-handed, so that you may be proud, not ashamed. Abandon the greed for the pleasures of this world and perfect your attitude for the Hereafter."* (Pandiyât-i Jawânmardî No.84 p.52)

*"**When the Lord will ask you** where you have spent the wealth which He has given you in this world - whether in the recognition and worship of God, or whether you wasted it, obeying Satan, and causing distress to His creations, - then nothing will help you except a pure heart. **He will ask you:** "I have given you eyes,*

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reason, mind and sound parts of the body, how did you use them? Have you opened your hand in My way, lavishing money, or used it treacherously to acquire property, women belonging to others, and to harm people? Did your ears listen to words of truth or of untruth? Was your tongue busy with My dhikr, or with slandering My devotees? Was your heart full of My love, or of love for the pleasures of the world? Were you longing for Me, or for worldly pleasures? Did your eyes see the truth or untruth? Have you brought upon yourself happiness or distress?" (*Pandiyât-i Jawânmardî* No. 84-85 p.53)

6. WHY DO WE GIVE DASOND TO OUR PIR?

On the Day of Qiyâmat, your Pir who helped you in this world, will also become your helper and protector in the hereafter.

Imam al-Mustansir bi'llâh II explains:

O believers! The Pir is the person to whom the Imam of the Time has granted his position, which makes him the highest amongst the creations. And whenever the Imam has chosen the Pir, and appointed him, the Pir must convey to others the Divine Knowledge in detail (marifat-râ ba-tafsil bi-gûyad). You must attain perfection in the Knowledge of the Imam through him... Therefore, O believers, it is obligatory for you to follow the Pir, never flinching from his obedience. (*PJ no.42 p.26*)

O believers, O pious ones, follow your Pir, listen to his words, and act according to them, because they are the words of the Imam, and if you act according to them, they will be like medicine to you. (*PJ no.28 p.17*)

It is very difficult to attain the didâr, but for you, O believers, the present Pir has made easy the Divine didâr. (*PJ no.86 p.53*)

On the Day of Qiyâmat, your Pir who helped you in this world, will also become your helper and protector in the hereafter. (*PJ no.44 p.27*) *Follow your Pir to earn salvation from the storms, and to make the hand of Satan powerless against you.* (*PJ no.69 p.43*) *In the hereafter your Pir will be of use, serving your need. Whoever does not obey the Pir of his time and does not listen to his words, he will both in this world and the next, be in misery, depressed and worried. Thus it has been explained that you should not give up following him because he will surely guide you to the recognition of the Imam.* (PJ no.45 p.28)

7. WHEN and to WHOM SHOULD DASOND BE SUBMITTED.

Every night

Imam al-Mûstansir bi'llâh II says:

Every night the true believer must reflect on his duty of paying dasond, or whether he has already paid in full. If it comes to his mind that a portion of dasond still remains with his own property, pending settlement, he should pay it quickly. Whenever you give your dasond, you will be thanked, and then you may rejoice as if you have received Divine help in delivering the Imam's dues to Him." (*Pandiyât-i Jawânmardî No. 82* p. 51)

(Continued..)

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Without delay

Imam al-Mûstansir bi'llâh II says:
If you do not pay the dasond, you will be like the one who does not sow his grain. And if you give the dasond's money to someone else to deliver on your behalf to the treasury of Mawla, and he does not deliver it, it will be as if you have given grain to a farmer who has then consumed that grain, instead of sowing it. In that case both farmer and the landlord will remain empty-handed. Therefore it is absolutely necessary that you should deliver the money to Imam correctly, ***in full and without delay."***
(*Pandiyât-i Jawânmardî No.89* p. 55)

8. GRAND DECLARATION BY IMAM al-MÛSTANSIR BI'LLÂH II
Imâmat: 1463-1475 (Anjûdân, Iran)

Recognize the Creator who is manifest in this world in the form of a human being

Imam al-Mûstansir bi'llâh declares:
"O mûmins! Whoever wants to attain My didâr in this world and the hereafter, must keep himself away from every defect, opposition and evil act. And according to how far he achieves purification of his heart, and is able to see his Creator in this world, so he will also see Him in the hereafter. It is obligatory and necessary for the true mûmin to recognize his Creator who is manifest in this world in the form of a human being, and to see Him here in order to see Him also in the hereafter."
(*Combined extracts of farmâns in "Pandiyât-i Jawânmardî"*, No. 101-102 pp. 62-63)

The world cannot be without the Imam, even for a moment because...

Imam al-Mûstansir bi'llâh II says:
"O mûmins! People who have strayed from the right path... do not know that the Path of the Truth is that which belongs to the Living Imam, and the religion (din) which is His. (Pandiyât-î, no.49, p.30)
The learned, however, know that ***the world cannot be without the Imam even for a moment****, because if it is, the earth with its population will instantly perish."* (*"Pandiyât-i Jawânmardî"*, Extracts of farmâns combined, no. 50-51 p.31)

O believers! I have created you...

Imam al-Mûstansir bi'llâh declares:
"***O believers! I have created you*** *in order that you should always be aware of Me... In all difficulties you must appeal to Me and ask for My help, not appealing to anyone else, or asking him relief in your need... I have, by the attribute of My mercifulness, brought you from the abyss of non-existence to the brink of being. I have prepared everything for you in order to bring you easily to relief... so that you may become like Myself, living and eternal... ("Pandiyât-î" no.40-41 p.24-25)*
A sincere mûmin is one who sees Me as if present before him whatever he is doing and wherever he is, feeling ashamed to do wrong. If an evil thought appears in his heart, or a desire to do wrong, or eat something that is not lawful to him, - he must at once appeal to Me, and I shall save him from the temptation offered by Satan, or from that evil deed which will be followed by punishment in the hereafter. And I shall cast into his heart the wish to act righteously. He will then act properly,

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receiving bliss and happiness in the hereafter. His life will pass pleasantly, and death will be pleasant." *("Pandiyât-i", no.39-40 p.24)*

The Imam will be looking for him

Imam al-Mûstansir bi'llâh II says:

"O mûmins! Know the importance of the path of the Truth which is the path towards relief. Whoever proceeds along it will reach the destination, which is the didâr. Therefore try as hard as you can to reach the source of that which you covet, that is the coming into the presence of the Holy Imam. ***Whosoever tries to achieve the presence of the Imam, the Imam will be looking for him.*** *And whosoever puts the Imam above all the worldly matters, the Imam will choose him from amongst others. Whosoever accepts the Imam, the Imam will accept him, but whoever does not accept the Imam, the Imam, as has been said, will not accept him, neither in this world nor in that other one. Whosoever in his sincerity has firm faith (yaqin), with a pure heart and a pure mind, and will search for the didâr of the Imam, with that desire disregarding all other earthly desires, the Imam will give him the chance of the didâr wherever he may find himself in the world."* *(Farmâns in "Pandiyât-i Jawânmardî" No.35-36. p.22)*

The place over which the Merciful Lord is watching

Imam al-Mûstansir bi'llâh II says:

"Know also that whenever the heart of the true and devout believer becomes pleased, gladdened and satisfied, God Himself is pleased, ***because the heart of the believer is the House of God, the place over which the Merciful Lord is watching...*** *Pure, loving and clean hearts, which contain no malice and enmity to anyone, or lust for things of this world, those in which there is nothing except the thought of the Truth - such hearts are the Throne of the Merciful and the seat of angels."* *(Extracts of farmâns in "Pandiyât-i Jawânmardî", No.37-38 p.23)*

See God in the mirror of your hearts

Imam al-Mûstansir bi'llâh II says:

"Therefore, O mûmins, see God in your own hearts, keeping your hearts well-polished, removing rust, dust, doubt and hypocrisy from the mirror of your hearts by the brush of firm faith and wash it with the water of religious knowledge so that you may ***see God in that mirror of your hearts."*** (Farmân in *"Pandiyât-i Jawânmardî"*, No.37, p.23)

"O mûmins! The path to God is the Sirât al-mûstaqim; this means the recognition of the Imam of the time... " *("Pandiyât-i Jawânmardî", No.14 p.9)*

Whoever will think of Me, I shall think of him

Imam al-Mûstansir bi'llâh II says:

"Whoever wants to see Me, will find Me nearer to himself than his very self, he will find me present. He will see Me present everywhere... Whoever will think of Me, I shall think of him."

(Farmân extracts from *"Pandiyât-i Jawânmardî"*, No41 p.25)

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The Light of the Imam is as much in evidence as the sun

Imam al-Mûstansir bi'llâh II says:

"Be sensible, I am showing you a good path, I have told you of all the matters which will lead you to salvation, securing for you peace in the hereafter, and benefit in this world and that I have explained all this to you in such words as are suitable to your reason, degree of education and intelligence. I have not omitted anything of what is within your power to carry out, to follow, thus showing you the straight path which is the Sirât al-Mûstaqim. ***Then carry on, striving to earn the pleasure of the Imam of your time, who is as much in evidence as the sun.*** *Purify your hearts and eyes of boasting, dissembling and evil ways... so that you may witness the Light of the Imam."* (Farmân in "Pandiyât-i Jawânmardî" No. 71 p.44ss)

Endnotes

Dasond in the time of:

- Prophet Muhammad: Qûrân 2:43/ 73:20/ 98:4
- Prophet Jesus: Qûrân 19:30-33/ Bible Lv.27:32/ Mtt.23:23/ Lk.11:42
- Prophet Abraham: Qûrân 21:73/ 19:54/ Bible, Heb. 7:1-4/ Gn. 14:14-20
- Prophet Moses: Qûrân 5:12, 7:156/ Bible Nu.18:28, Lv.27:32, Mtt.23:23, Lk.11:42
- Prophet Adam: Bible Lev.27:32-33/ Heb.11:4/ Gen.4:3-4

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Ivanow, W., *"Pandiyât-i Jawânmardî or Advices of manliness"*, English translation of farmâns made by Imam al-Mûstansir bi'llâh II, ISS, series A6, Leiden, Brill 1953.

La Bible, Dt.12:5f., 17f./ Lv.27:32-33/ Mtt.23:23/ Lk11:42 (On dasond)

Le Coran, sûrâ 7:171 (On *"A-lasto bi-Rabbi-kûm? Am I not your Lord?"*)

Pir Hasan Kabir al-Din, Granth *"Anant Akhâdo"* (v. 355 on the establishment of dasond in pre-eternity/ v. 351 on dasond observed during the Kalaps Eras.)

Pir Shams, ginân *"Dhan dhan Sâmi Rajah Tûn Sirjanhâr"* (On the creation of the soul and the origin of dasond).

Pir Shams, ginân *"Satchâ mèrâ khâlak Sarjanhâr"* (on the creation of man by God.)

Pir Shams, ginân *"Titha nawmi âwiyâ Gûrûji âp ramè sarwè sârthirè lol"*, verses 12-15 (on the origin of Satpanth and dasond).

Pir Shams, ginân *"Tyân Gûr-è ginân kariyâ anè kabûtar karè bahû kod"*, 15 strophes (Pir Shams converts pigeons and tigers in India)

Seyyed Imâm Shâh, granth *"Moman chètâmnri"* verse 360 (about the 2.5% (1/40 th) of dasond belonging to the Pir of the time.)

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ANNEX 3

True Meaning of Rozâ (Fasting)

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1. Rozâ of Shûkarwâri-Bîj explained in the ginâns

As understood by Nargis Mawjee

The *rozâ of Shûkarwâri-Bîj* is observed when Chândrât falls on Friday. Pir Shams writes:

"Observe the rozâ of Bîj, and this too, on Friday; bring sûkrit and perform the religious duties.
Ghat jamât, listen :
pray together on the Friday of the New Moon and you will reach the destination.
Keep a fast on this day and you will attain Heaven.
All men and women must observe this fast even children.
If you follow our farmân, you will gain endless happiness and the protection of the Lord.
Whoever observes Shûkarwâri Bîj with complete faith will achieve salvation and will also be granted didârs."

Pir Shams
± 1241-1346

(Sources: Selected and combined verses from the following ginâns by Pir Shams: *"Nitonit ghat pûjâ kijiyè"* v.2,11/ *"Farmân kari Narji boliyâ tamè sâmbharo Pir Shams wât"* quatrain 25/ *"Satgûr Shams èm boliyâ âj tchè Dasmo Awatâr" v.9/ "Satgûr kèhèrè"* v.184 - Free adaptation by Nargis Mawjee . **Also see the Qûrân about fasting on the New Moon, surâ 2:181/185.**)

➜ (Continued..)

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On one occasion, Imam Sultan Muhammad Shah visited the Nairobi jamât on the eve of Shûkarwâri-Bîj, on Thursday 12 April 1945, and made the following farmân:

"Âwtikâlè Shûkarwâri-Bîj tchè jè Amè sarwè jamât-nè bakshi âpiyè tchiyè. Ètlè âwtikâlè jamât-nâ koiyè Bîj râkhwi nahi kâranr-kè Amè sarwè jamât-nè bakshi âpiyè tchiyè. Khânâvadân."

Imam Sultan Muhammad Shah
Farmân in Nairobi, Thursday 12 April 1945
Kalâm-è Imâm-è Mûbin Vol. II, p.303.

English Translation:

"Tomorrow is Shûkarwâri-Bîj and I forgive all the jamât from keeping rozâ. It means that tomorrow nobody from the jamât should keep the rozâ of Bîj because I forgive it to all the jamât. Khânâvadân."

Traduction française

"Demain c'est le Shûkarwâri-Bîj et Je pardonne l'observance du jeûne à tout le jamât. Cela veut dire que demain, aucune personne du jamât ne devra observer le jeûne du Bîj car Je pardonne à tout le jamât. Khânâvadân"

2. Mawla-nâ Rozâ explained in the ginân

"Bhâï, tini wirè jiyû ɳ ûmèdû ɳ âsû ɳ pûniyû ɳ"

by Pir Sadardin

As understood by Nargis Mawjee

Mawla-nâ Rozâ is observed on the 7th day after Châdrât. Many years ago, *Mowla-nâ Rozâ* was called *'Satènmâ-nâ Rozâ, the Rozâ for the 7th Day, Day of Qiyâmat'*. 'Sat' in Gûjarâti means 'seven'. Fasting was observed in the morning and the majâlis too was held in the morning. Thus *Mawla-nâ Rozâ* is the fasting for the 'Day of Mawla' i.e. the Day of Qiyâmat or the final Judgment when all after death will have to stand before the Justice of Lord Ali.

According to Pir Sadardin, the fasting of *Mawla-nâ Rozâ* is a guarantee of acquittal at the final Judgment. He, therefore, reminds the jamât:

"Have no doubt in your minds; the final Judgment will be on Satènmâ (the 7th Day) *and this too on Friday ('thâwar') . On that Day, do not say: 'I did not know'. Yârâ, Beloved Ones! Ponder over ginâns, have complete faith in the word of Pir Sadardin who is the saviour of 120 million souls. Do good deeds so that the Shah may grant you heavenly wealth... Pir Sadardin says: Felicitations to all those who have received the Shah's didâr and succeeded through the wheels of rebirth jûg upon jûg!"*

(Selected and combined verses from the following ginâns by Pir Sadardin: *"Bhâï tini wirè jiyûn ûmèdûn âsûn pûniyûn"* (on Satènmâ) verses 1,2,3,5,7,9,13/*Dûniyâ sirji-nè Shah morè"* v.8,9)

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3. Imam al-Mûstansir bi'llâh II explains the true meaning of ***Rozâ (Fasting)***

Imam al-Mûstansir bi'llâh said:
"The whole year you must fast, just as the zâhiris fast one month. The meaning of this fast is austerity. Control yourselves, keep yourselves away from bad qualities, evil and indecent actions and devilish acts, so that the mirror of your hearts may be gradually polished. *("...so that you may see God in that mirror of your hearts..." see on p.172)*
Also know that those thirty days during which the zâhiris fast, the real fast lasts only one single day. They fast thirty days only in order not to miss that single day (of Laylat al-Qadr, sûrâ 97)... *And just as they keep on fasting for thirty days in order to fast on that particular day, so you must through the whole of your lives experience difficulties and sufferings for the sake of the attainment of the Vision of the Creator — you must be patient, persevering in austerities, and keeping your inner-self fasting for as long as you live. —Here we specify the parts of the fast of the inner-self:*

- ***The fasting of the head*** *means to treat one's own head with the same humility as the feet of other people, casting out from one's head the lust for superiority, greatness and pride...*
- ***The fasting of the eye*** *means that one must keep away coveting looks from the women who are not lawful to one.*
- ***The fasting of the ear*** *means that one must abstain from listening to slander.*
- ***The fasting of the tongue*** *means that one should keep one's tongue from uttering abuse or slander.*
- ***The fasting of the heart*** *means to keep the heart free from doubt.*
- ***The fasting of the foot*** *is to hold one's foot back from a wrong step.*
- ***The fasting of the hand*** *is to keep all one's limbs away from treachery so that they may not do evil. This especially applies to one's tongue which must be kept from uttering lies."*

Imam al-Mûstansir bi'llâh II
(Farmân in "*Pandiyât-i Jawânmardî*" No.97-98, p.59-60, translated by W.Ivanow, 1953.)

4. Imam al-Mûstansir bi'llâh II explains the true meaning of **Ablutions (Washing)**

Imam al-Mûstansir bi'llâh said:
"The believer must keep pure and clean both in his body and soul. He must keep clean his dress, body, and heart, in order that the angels may accompany him... Just as the zâhiris for their zâhiri worship do their ritual ablutions, so the internal ablution is the washing in truth which is necessary for the soul, —let the followers of the Truth (ahl-i haqiqat) know this and follow this rule:

- ***The ablution of the head*** *means to keep oneself obedient to the Imam.*
- ***The ablution of the hand*** *is swearing allegiance to the Imam of the Time.*
- ***The ablution of the foot*** *is to advance along the Imam's way in obedience to Him.*
- ***The ablution of the heart*** *is to keep steady in affection for the Imam.*
- ***The ablution of the tongue*** *is to keep on continually remembering (dhikr) the Imam.*
- ***The ablution of the ear*** *is to hear the words of the Imam.*
- ***The ablution of the eye*** *is to have the chance of the didâr of the Imam of the Time."*

Imam al-Mûstansir bi'llâh II
15th century
(Farmân in "*Pandiyât-i Jawânmardî*" No.99, p.61 transl. from the Persian into English by W.Ivanow, ISS Series A No.6, Leiden, Brill 1953)

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Imam al-Mûstansir bi'llâh II
explique le sens réel du
Rozâ, le Jeûne
Traduction française

Imam al-Mûstansir bi'llâh II a dit:
"Toute l'année vous devez jeûner, tout comme les zâhiris jeûnent pendant un mois. Le sens de ce jeûne est l'austérité. Contrôlez-vous, éloignez-vous des mauvaises qualités, du mal, des actions indécentes et des actes sataniques, pour que le miroir de vos coeurs puisse se polir graduellement. ("...et voir Dieu dans le miroir de vos coeurs.." voir p.172*) Sachez aussi que ces trente jours durant lesquels les zâhiris jeûnent, le vrai jeûne ne dure qu'une seule journée. Ils jeûnent trente jours juste pour ne pas manquer cette seule journée-là* (du Laylat al-Qadr, sûrâ 97). *Et tout comme ils continuent de jeûner durant trente jours pour jeûner en cette journée particulière, vous devez vous aussi, durant toute votre vie, apprendre ce qu'est la difficulté et la souffrance pour atteindre la Vision du Créateur — vous devez être patients, persévérer dans l'austérité et continuer de jeûner à l'intérieur de vous aussi longtemps que vous vivrez.*

Ici nous précisons ce qu'est ***le jeûne à l'intérieur de soi:***

- ***Le jeûne de la tête*** *signifie de traiter sa propre tête avec la même humilité que le pied d'autrui, bannissant de la tête tout désir de supériorité, grandeur et fierté...*
- ***Le jeûne de l'oeil*** *signifie qu'il faut s'abstenir de regarder avec convoitise les femmes qui sont pour vous illégitimes.*
- ***Le jeûne de l'oreille*** *signifie qu'il faut s'abstenir d'écouter les calomnies.*
- ***Le jeûne de la langue*** *veut dire que l'on doit s'abstenir de prononcer des injures ou des calomnies.*
- ***Le jeûne du coeur*** *signifie que l'on doit garder le coeur libre de tout doute.*
- ***Le jeûne du pied*** *sert à se garder d'un faux pas.*
- ***Le jeûne de la main*** *veut dire que l'on doit garder tous les membres du corps à l'écart de la tricherie de façon à ce qu'ils ne commettent aucun mal. Cela s'applique spécialement à la langue qui, elle, doit s'abstenir de mentir."*

Imam al-Mûstansir bi'llâh II
(Farmân Extracts in *Pandiyât-i Jawânmardî* No 97-98, p.59-60, traduit du persan par W.Ivanow. - Traduit de l'anglais par Nargis Mawjee)

Imam al-Mûstansir bi'llâh II
explique le sens réel des
Ablutions (lavage)

Imam al-Mûstansir bi'llâh II a dit:
"Le croyant doit garder purs et propres à la fois son corps et son âme. Il doit garder propres ses vêtements, son corps, et son coeur, pour que les anges puissent l'accompagner... Tout comme les zâhiris font leurs ablutions rituelles pour leur culte zâhiri, l'ablution interne aussi est un lavage dans la Vérité qui est nécessaire à l'âme. — Que les Fidèles de la Vérité (ahl-i haqiqat) sachent ceci et se conforment à la règle suivante:

- ***L'ablution de la tête*** *signifie que l'on doit rester obéissant à l'Imam.*
- ***L'ablution de la main*** *est de jurer allégeance à l'Imam du Temps.*
- ***L'ablution du pied*** *est d'avancer dans la voie de l'Imam en Lui devant obéissance.*
- ***L'ablution du coeur*** *est de rester constant dans son affection pour l'Imam.*
- ***L'ablution de la langue*** *est de se souvenir (dhikr, faire mention) continuellement de l'Imam.*
- ***L'ablution de l'oreille*** *est d'entendre les paroles de l'Imam.*
- ***L'ablution de l'oeil*** *est la chance d'avoir les didârs de l'Imam du Temps.*

Imam al-Mûstansir bi'llâh II
(Farmân "*Pandiyât-i Jawânmardî*" No 99,p.61, translated by W.Ivanow, 1953.- - Traduit de l'anglais par Nargis Mawjee)

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